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THE ROSTRUM.

THE PHILOSOPHY OF NECESSITY.

A Discourse by Mr. J. Clegg Wright, Delivered Before the First Society of Spiritualists at Adelphi Hall, New York City, Sunday Morning, Nov. 3rd, 1889.

Specially Reported for The Better Way.

In discussing a system of philosophy it is necessary in the first place to confine the expression of the thought entirely to that system, and apart from every other system of philosophy. Sometimes we get a better view of any definite philosophy when we contrast it with some other philosophy. The necessitarian system of philosophy is the mechanical philosophy of the constitution of the universe. By universe I mean the contents of all beings; by universe I mean all the attributes and modes of the phenomena; I mean all states and modes of instinct and consciousness. In short, I mean the totality of organic conscious or unconscious phenomena.

This philosophy affirms that in all the different modes and states of phenomena there is a correlated mechanical sequence in the phenomena which succeed each other. The philosophy of necessity begins with certain postulates. It postulates an absolute existence, that is to say, that matter, energy and modes of mind are not antedated in time by any absolute cause. It postulates the eternity of matter and energy. Necessity has had, in different periods of time, different forms of expressing what I may call causative principle. Sometimes necessity has taken the bold atheistic attitude, sometimes the theistic attitude. Between different schools of necessitarians in different ages, conflicts on the *a priori* postulate have taken their rise. The disciples of Comte, in recent times, have vacated the theistic position, and to some extent postulated the agnostic position.

Before I deal further with the philosophy of necessity let me touch the psychological aspect of the doctrine. I go back to Thomas Hobbes, of Malmsbury. He had remarkable intellectual peculiarities and analytical powers of definition. He defined sensation as being produced by bodies out in nature acting upon the organization and producing changes in the nervous system, and said that the character of the changes made in the nervous system summed up the majority of the perceptions of consciousness, and that consciousness was dependent upon sensation. That there was a perfectly correlated sequence, a perfect correspondence between the thing that acted upon the nerve and the perceptions the mind took from the agitation of that nerve. He affirmed that this sequential development was perfectly mechanical, that it was a necessary act of one body upon another related to mental state. Hobbes made psychological changes mechanical. He made sensation mechanical. That being so, then perception became the same, and when perception became mechanical, all nervous capability became mechanical, too. The logical processes were dependent upon mental states which were true to each other as cause and effect; that human reason and opinions were expressions of antecedents of organism and circumstances. That is, the mechanical was the necessitarian doctrine of consciousness which come into definite form immediately after the departure of Bacon for the superior state. Philosophy since that time has been at work in that direction. The trend of philosophical speculation and investigation has been in the direction of what I may call the necessitarian philosophy of the universe, and duly correlated consciousness, another postulate of human reason in that every cause has an effect. It is the very basis of reason.

Cause and effect cannot be separated. Divinity cannot step in between them. Every cause of necessity has an effect. Every effect has a cause; that cause is absolute in nature. It is needless for me to say that such a doctrine as this would meet with opposition from the theistic postulates of theologians. It was a revolt against the theological position. It was the antipodes, the reverse side of human thought touching natural phenomena, and the doctrine of necessity has done more for the regeneration of scientific investigation than any other doctrine since intellect had power. It has made science possible, for, ladies and gentlemen, what would science have been to-day without the recognition of that *a priori* position that every cause has an effect, that every effect has a cause? What would human knowledge have been to-day if it had not been able to affirm that cause and effect were eternally related? If cause and effect were not eternally related, the affairs of this universe would have been subject to the arbitrary power of some extraneous agency in nature. The universe is a machine.

When men held the doctrine of *a priori causation* loosely there was a loophole for the divine agency. With the making up of the loop-hole practically came in the philosophy of necessity. It made materialism atheistic. Atheism is a hard word. I use it in the philosophical sense. I use it in the sense in which it ought to be used—non-theism.

There will always be room for speculation touching the matter of the design, agreement and realization of ideas in the phenomena of nature. But there never will come into the scientific process of human thought again the possibility of the divine putting his finger between cause and effect. This doctrine of necessity in the evolution of physical phenomena was admitted years ago, merely in physical phenomena. It was admitted in the province of astronomy that all the phenomena of the stellar spheres were mechanically dependent, that the precision of the equinoxes could be calculated for millions of years to come. It was admitted in the domain of planetary motion that cosmic power was a universally harmonious power, and that equilibrium was a state in which all phenomena existed; that the equilibrium was a necessity, and that the moment any given phenomenal equilibrium was destroyed another was produced. This, I say, was early recognized in the study of the cosmic universe.

But men very slowly admitted the necessitarian hypothesis in the discussion and investigation of phenomena more directly within the compass of human sensation. When the study of development, of the physical organism came in vogue the early naturalists ascribed the origin of species, the development of organic types of life, to creation. It seemed reasonable in a state of ignorance. That is to say, reason had no means by which it could explain the appearance of life where evidently no life existed before without calling into existence an intelligent, creative power, and theistic necessity said this: That when the divine power made life, divine power left life to be controled by certain divine laws, and that when life had been made with a constitution evolution began at that point. That was theistic evolution. It postulated a divinity behind all phenomena; it created a greater mystery than the one it solved.

In the study of natural phenomena, then, that position was taken; that when life was created it was endowed with capability and constitutional processes of law, by which it evolved this organic form according to environment. What a great achievement in the study of the development of nature to recognize that external conditions had something to do in the modifications of organic form. When man reasoned badly all organic idiosyncracies were alike the development and work of the creative mind. The length of a man's big toe, the structure of his teeth and the measure of his sight were alike the work of the creative mind. When man had realized that external phenomena and form in nature were a condition in the development of the human race, it was a triumph the like of which had never been realized in philosophy and science before in this world. The recognition of this made the transitional stage—marked the transitional stage in scientific investigation of the modification of species.

This transitional stage left out mental philosophy. Butler, whose star shone in the firmament of the last century, had set up conscience a creation of his own mind, which creation obscures the thinking of a great many men to day. He made an independent illuminating power in the human mind apart from reason, which he called conscience; that this conscience was the divine in the human soul; that its dictates were free and apart from experience and reason; that conscience was above education or subject to education: that it was a power which marked the degrees of right and wrong beyond the domain of necessity. What a time it has taken to get this misconception of human conscience into line and into shape. The recognition of it infers that the environment, with the production of the phenomena, lead to the next step, that the human conscience is the criterion of education and intellectual development. It is made and not innate. Getting rid, then, of the whole speculation which rose out of the theistic position of a hundred and fifty years ago, human reason and inspiration stand to-day in this position, that all natural phenomena are the product of natural causes which persist, of causes which never change their character.

Let me show you some of the reasons why this recognition of the state of permanency of natural causes has come to be so strong in the human mind. Before the days of Davis and of Priestly, little was known in the world regarding the constitution of matter. With the coming of this knowledge of chemistry, the greatest study in physical nature to-day, and the study that is wiping theology out of the world, this chemical study brought man face to face with certain definite phases, certain definite truths in nature—that in the atomic realm of nature the attribute of the atom persists. Persistency of atom is the doctrine which lies at the basis of chemical analysis and of physical truth. Without that persistency of nature and quality in atomic nature where would be your great enterprises to-day, where would be the great structural capabilities of your compounds, which are changing every day in the industrial world in which you live? The permanency of these atomic qualities are ever being more and more recognized in the field of nature. It is upon this permanency of the atomic structure that practical chemistry rests to day. What a triumph! The recognition, then, of the permanency of the nature and quality of the atom lead to to the physico-chemical doctrine of the character and the persistency of force, and the transmutability of energy.

For a moment let me rest upon that doctrine. As that doctrine developed by the study of the constitution of matter, the persistency of force is one of the greatest steps in scientific progress that has been made. It was a great step when the absolute relation of cause and effect was recognized. It was a great step when the persistent action of environment modified heredity, it was a greater step still when the chemical mind demonstrated the perpetuity and persistency of force. This doctrine necessarily made the speculations more real, which had lived in the imagination of philosophy in ages past. The characteristics of force—what are they? Persistency, or immutability and transmutability.

Now this doctrince of the transmutability of force does not militate against the doctrine of necessity, but force necessarily has transmutability. This transmutability is not creation or destruction, but it is co-relation, con-relation. The quality of the atom of oxygen correlates with the quality of hydrogen in certain proportions, and this persistent immutability of qualities is necessity. This necessary associationalism in the atoms of matter constitute the transmutability of differentiated phenomena in the material universe. Now I want, if you will allow me this morning, after this attempt of what I may call the mere physical side of the doctrine—I want to use as far as possible my subject for illuminating the spiritual consciousness, one of the great problems of the age.

For, ladies and gentlemen, knowledge will not kill the spiritual world, knowledge will not destroy immortality—or the doctrine of the immortality of the soul; but knowledge will make it more clear day by day, and the triumph of science in the days which are to come will reveal the existence of the spiritual world. Then as to this necessary persistency and transmutability of energy. This energy stands for something, and it stands for that cause which produces the relationship in atomic nature. All phenomena are due to relationships. This building is due to the relationship of the parts of which it is composed. This brick lies close to that brick, and that brick lies close to the other brick, this piece of timber in relation to that piece of timber—made in this way, constitutes the building. Relationality is the condition of all existences.

Now this is a doctrine that is new. That is to say, it has grown with the development of the human mind. When men were unacquainted with this idea—that all phenomena were relative—the imaginative mind created the delusion that some day bodily structure would come upon this planet and remain forever. The religious mind reared that structure—that there would be a heavenly Jerusalem when the angels and ministering spirits of heaven would come in clouds and the Savior of mankind would reign a thousand years (a definite period) at Jerusalem. These dreams were capable of belief when man had not attained to the idea that all phenomena were relative and therefore that all phenomena being relative, was subject to evolution or necessary change. By the word evolution I simply mean change; by the word evolution I do not mean even progress, but simply change.

Then in the development of our idea of a necessary spiritual existence, I introduce you to a new panorama of the phenomena of the universe. So far I have been dealing with the physical; now in the domain of the soul world does this doctrine hold? The natural origin of living beings must be postulated by science. There are some states that are eternally sealed in mystery. There will be mystery to solve forever. The solution of mystery is work for the eternally living mind. When there are no mysteries what will you and I do? Then I leave some of those mysteries and turn to another postulate. And this postulate is, that there is a realm, a mode in the all-being which expresses itself in thought.

Let me dwell for a moment upon that. I have a good audience this morning, I have an audience that can follow me. I don't want a large audience; I don't want an audience, I mean, that pulls down my capability of expressing my thoughts. You help me. I wish to speak of the realm of mind. Now these words as they stand to your consciousness are merely poetical. Let me see if I can get a definite thought out of the term—a realm of mind. Now I cannot speak of a human consciousness hardly as a realm of mind, but by a realm of mind I mean the aggregated quantity of individual mental force gathered here. There is a realm of mind here, and their realm of mind, as I see it, stands as a mode in nature; as you have granite; or gold, or an atmosphere.

This realm of mind, constituted of individual intelligence, persists, has laws controlling it, just as matter has laws controlling it. I want to transfer then, your minds to a mind realm where law persists, where cause and effect are as immutable as in the realm of physics, where the influence of environment upon heredity is as persistent as in the realm of physical nature, and where the correlation of force is as real as in the realm of matter. This mind realm is constituted of the individual potency of all thinking being, low or high in the scale of differentiation. Nature knows nothing high and nothing low—there is no up, there is no down, in astronomy. In social ethics we say "that man is bad," but no man is naturally bad. Socially we say, "that man will steal," but it is a social act. Nature never made a thief, society made thieves. I am not discussing a question of ethics, but I am discussing a question of necessity. What I mean is this: that the intellect of Balaam's ass was as perfect in its own order as the intellect of Shakespeare, that both came out of heredity and environment, true to natural law and to the persistent character of evolution. That is the doctrine. So that in the confines of the mind realm there is diversity without degradation, there is ability without pride, there is greatness without sovereignty. These doctrines, then, are to some extent new in the realm of psychic necessity. I know that such ideas would be terrible to some minds if practically applied to social states, but I am not discussing social states. Ethics are the creation of reason and necessity to govern mankind in the lump—society. Man makes morals. But we are talking about nature and nature's condition now. I would be as strenuous in punishing the wrong doer as any man, but I am not discussing the problem of original right and wrong, or social ethics at all. Nature makes that which it can make under its power and environment. So that when I look upon that little (beg pardon) when I look upon that soul that may not have the capacity of adjusting phenomena and correlating out of them still other processes, I recognize that the forces behind that soul are not adequate to make it look like this soul, and that Shakespeare is not to be glorified because of his capability, and John L. Sullivan is not in nature to be condemned because he can strike a hard blow.

These are doctrines which lie in the empire of necessity in the universe of the mind realm. I am afraid I am making terrible work of your theological conceptions, I fear that I am tearing to shreds the old ideas which men have held with pious veneration from time immemorial. Just for a minute, while I rest you.

It used to be thought that the crimes which men did against social order in this world were written down in a book and that after death the poor soul that had received punishment on earth went up to the great Assize to stand before the Judge on the judgment day to be punished over again. That old idea persists. There are spirits that come from the spiritual world and control mediums that are just there still. They say that if you do not just do right here you will be punished when you get over there; that if you wrong society here you will be punished when you get over there; that if you are a little good boy here and do what the most powerful faction in the social community dictates, you shall have a star in your crown over there; but that if you are a naughty boy and kick your dish of porridge over, you shall not have a star in your crown. Well, now, I am a rebel against all such teachings. It is not democratic, it is not liberal. Ladies and gentlemen, it is monarchic. Christianity is monarchic, the Christian's heaven is monarchic, theism is monarchic. These grand institutions of America are not in their nature monarchic. What a progress! What a development, what noble institutions you have in this country! If you, gentlemen, can build up and keep these institutions with their civilization, philosophy and thought, and can only make them permanent, then will inspiration come down from heaven to help these great ideas of human reason, inspiration and progress.

Again, let us return to the postulate that there is no up, no down in astronomy; that there is nothing mean, nothing low, nothing degrading, nothing coarse in the empire of nature, but everything in its own order. There is a clam, and let us suppose for a moment that the clam can speak; and there is a pine towering up out there, and the wind blows upon that pine and it sighs and sings a sonorous melody. The clam says to the pine:

"Mr. Pine, what are you doing up there? Come down here and taste this beautiful water. Why, I am a living thing, with capability of motion, you are fixed. I, a clam, I am greater than thou. Poor little pine! Set upon a barren rock, to be swayed hither and thither by the breeze."

A clam is a clam, and a pine is a pine, the product of the same power modified by circumstances. I am an American citizen, and thou art a Chinese. Get out. No. The Chinaman is the product of nature—the American citizen is the product of nature. False social ethics stand in the way of the realization of the grandeur of the laws of nature.

Then the soul builds up its power, whence? In physical life there is correlation between mental states and physical states, and this correlation of energy is built up from nature. Food sustains the soul and the body, it is transmutability of life. This is the drama of life, this transmutability of life force from food, to physical tissue, from physical tissue to magnetism, from magnetism to nerve molecules, form the brain realm to sentient capability—is a transmutability of force, and this correlated, transmuted force persists. But how does the spirit get this force? How is the soul world built up? Where does it get its force? When mankind dreams in spirit life, when he rolls out the grandeur of a cloud dissolving in the empyrean of spirit, when he writes a declaration he uses energy, he dissipates energy, where does he get his supply? How does he live—a relative intelligence? Related to universal

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Written for The Better Way.

A REMARKABLE SEANCE;

As Witnessed and Described by Henry J. Newton.

To the older Spiritualists the name of Nettie C Maynard will bring to their recollection one of the pioneer trance speakers who left wherever she went, memories that can never fade and established friendships that will never end. During the War of the Rebellion she made Washington her home. This was previous to her marriage, her maiden name being Nettie Colburn. She was the medium for what was called "The Congressional Circle," which was attended by Congressmen and other distinguished persons in Washington. Among the acquaintances which she formed at that time was that of President Lincoln. He frequently received through her mediumship, important news from the seat of war, hours before it was received in Washington through any other channel.

It is the history of those times and their relations with which the seance that I am about to describe has mainly to do. Her experience in Washington during the time of the Rebellion was thought by her friends to be of sufficient importance to justify publication in book form. The manuscript was prepared and placed in the hands of Dr. S. B. Britten to edit a short time before his death, but since his death all efforts to recover the manuscript have been unavailing, and through the earnest solicitations of her numerous friends, she decided about two years ago to make an effort to reproduce it.

Mrs. Maynard has been for many years a great sufferer from chronic rheumatism, which has gradually rendered her completely helpless, and for the last two years she has not been moved from her bed, so that whatever is written is entirely from dictation. The completion and publication of this book is looked upon by the spirit world as of great importance, and to assist in the accomplishment of this purpose, the spirit band of Mrs. M. E. Williams, the well-known materializing medium, in conjunction with that of Mrs. Maynard's, planned this seance by which they believed they would be able to impart to Mrs. Maynard the physical strength and ability necessary to carry on and complete this great work.

It resulted in fixing the time for a materializing seance to take place on the afternoon of March 5th in Mrs. Maynard's rooms at White Plains, the shire town of Westchester County, (of which her husband, Wm. P. Maynard, has recently been appointed postmaster) about 25 miles north of New York City, on the Harlem branch of the Hudson River Railroad.

I was invited to be present and gladly accepted the invitation. The seance took place in Mrs. Maynard's room, the two windows were darkened and a cabinet improvised for the occasion by drawing a curtain across the corner of the room opposite the bed upon which Mrs. Maynard lay. Mrs. Williams carried the curtain with her, it being the one used by her at her regular seances in New York. The light used for the seance was a gas jet in a colored globe and partially covered with colored paper. When everything was arranged a chair was placed behind the curtain; Mrs. Williams took her seat in it and the seance commenced. There were present, besides the medium, four gentlemen and seven ladies, making in all eleven.

After singing a few minutes by the assembled company, several of the cabinet spirits addressed us, giving information and instruction relative to this particular seance, its importance and significance. Immediately after this the curtain parted at two places and a beautiful female form appeared at each; they stepped just outside the curtain and one said: "Nettie! Nettie! Nettie! don't you know me? I am Achse Sprague." The two spirits then withdrew behind the curtains, but shortly reappeared, went up to the bed on which Mrs. Maynard lay, and Achse Sprague took her by the hand and conversed with her several minutes. The other was an old acquaintance of Mrs. Maynard's, who gave her name and was recognized by her. The name has escaped my memory.

Shortly after this a very large, powerfully-built male form came from the cabinet, walked across the room to the bedside of Mrs. Maynard, made passes over the entire length of her body, for the purpose, as he said, of imparting strength to her. He gave the name of Frank Cushman. Mrs. Dunham sat by the bedside of Mrs. Maynard to tell her what the spirits said to her, as she has become very hard of hearing. Shortly after this spirit again returned with a female which he introduced as his sister.

The spirit of the once famous Dr. J. R. Newton came from the cabinet to the sick woman and worked over her for some time. He said: "Nettie, I wish I could say to you as I used to say to others, 'Arise and walk,' but it can not be done; we must submit."

I can not attempt to describe all that took place at this marvelous seance, but only to give a general idea of what transpired. Sixteen forms came from the cabinet into the room and walked, talked and shook hands with us, beside seven others who did not come out into the room, but stood between the parted curtains and talked with us from that position. At five different times there were two forms out simultaneously, who talked with different members of the company at the same time. Twice a small girl came out with a young boy. Both were recognized by friends present.

I must not close without relating the appearance of one of Mrs. Maynard's band, a young Indian girl by the name of Pinkie All who have known Mrs. Maynard as a medium have come to know and love Pinkie on account of her genius, her strength of character, her loving disposition, her mirthful peculiarities and above all, her wonderful power to improvise poetry. It was always her custom at the close of a seance given by her medium, to ask for a subject for "singing words," as she termed her poetical effusions. To her this was a gala day. Her medium had known her for nearly thirty years, but had never seen her as a spirit except clairvoyantly. Her expressions of joy were beyond accurate description—she was simply wild with delight. Her garments seemed to be of a very fine gauze and beautifully decorated. On her forehead was a brilliant gold colored star, a little more than two inches across; on her bosom was a large illuminated pink rose. This rose I examined closely, and I must say that for artistic beauty it surpassed anything of the kind that I ever saw. Near the bottom of her dress was an illuminated strip about two inches in width.

I responded quickly to her call for me; I met her in the middle of the room; she took me by the hand and placed it in her flowing locks, asking me at the same time to see how beautifully she had everything made up for this grand occasion. She went to Mrs Maynard's bedside and expressed great joy and satisfaction for this opportunity to manifest, and wanted permission to gently lay her hands on Mrs. Maynard's feet. This was granted, imparting a peculiar and pleasing sensation to Mrs. Maynard.

Dr. S. B Britten made known his presence, but had not strength to come outside the cabinet, but could talk distinctly. I questioned him about the manuscript which he had at the time of his death. He said he was afraid it had been destroyed and if not it was lost.

One of the ladies present—a member of Mrs. Maynard's family who is acting as amanuensis for her—before coming into the seance room, placed in her pocket a photograph of her son, who is now in the spirit world. No one in the house knew of this act or that she had such a picture. He was a soldier and was dressed in the costume of a soldier when the picture was made. During the seance "Bright Eyes" spoke from the cabinet to this lady, saying, "There is a soldier man here for you." He gave his name and told her he was her son, and that she had a picture of him in her pocket. She acknowledged that she had the picture in her pocket—that she had such a son as described, and that the correct name had been given. Presently the young man came out of the cabinet dressed in his soldier clothes, and called for his mother. She rushed to meet him and they were soon clasped in each other's arms, the mother saying, "This to me is heaven." When the parting came she clung to him, but he comforted her by saying, "You now know that I am not dead, but still live," and in that way she became reconciled to having him again disappear from her sight, and said "Hereafter I shall always be happy." This form was very perfect; the face was an exact likeness, the mother said, and she would have known him anywhere.

After the seance was over I examined the photograph, and can testify that the costume of the young man, as he appeared to his mother was an exact duplicate of the picture.

This was the first opportunity that either Mr. or Mrs Maynard had ever had of attending a materializing seance. To those who are skeptical in reference to full form materializations, this seance will afford food for profitable and suggestive thought. The agencies by which it came to pass; the purposes intended to be accomplished; the circumstances under which the phenomena occurred and the class and character of the spirits manifesting: all of these and more will press upon the mind for solution and explanation.

During the latter part of the seance, a very tall male form parted the curtains and announced himself as Abraham Lincoln. He requested me to step to the cabinet; I did so and held a short conversation with him on the purpose of our meeting. This form was in all respects a good representation of Mr. Lincoln; spare, and, I should judge, something over six feet in height; his features well formed to represent him, and his beard cut in the same manner as at the time of his death. It is proper for me to state that none of the figures which appeared during the seance, resembled in the slightest degree that of the medium.

That you may better understand how Mr. Lincoln as a spirit regards Mrs. Maynard, I will quote his own language as given through a private medium and taken down verbatim, by Mrs. Newton at the time it was given. It was as follows:

"Now, dropping the subject of materialization, let us turn our attention to that tender, thoughtful spirit in prison; she, who in the first blossoming days of youthful vigor, brought to me the keys that unlocked the dungeons of captive men and women and made them free men, whilst alas! alas! her pure spirit and noble soul is incased in its prison house of clay. To that power that we all look to, we cannot help questioning the why and the wherefore of such a sacrifice; and yet the question echoes and re echoes onward and no answer returns; so we leave it with Him who "doeth all things well." His ways are not as our's and are past all finding out. At her feet a garland of immortelles is placed, the fresh greenness of which is renewed every day by the gushing tears of grateful spirits who have been blessed through her ministrations. The aroma of her life has all gone out from her, it is true, but that, too, has blessed others and has ascended up and made for her home above; green fields of living verdure and running streams whose waters ne'er dry up. Yes, there awaits for her patient suffering a glory unspeakable, a happiness unmendonable, a rest forever blest by Him who doeth all things well.

Your friend, LINCOLN."

Written for The Better Way.

EXPERIENCES IN THE LIFE OF A SPIRITUALIST.

(In Seven Chapters.)

BY A. H. NICHOLAS.

Chapter III.

Many years ago, when I was a member of the church, a dissension arose among us in regard to the use of instrumental music in the church, with two parties for and against it. I was opposed to using the instrument, and, in those days, said it was an attempt to worship God by machinery. I was more prominent in opposition than others, and, in my zeal, used extreme and violent measures—used the instrument violently. I could see that I had done wrong, and bitterly repented after it was too late to make amends. Some of the good Christians and the community generally, sent their malicious thoughts against me, and a few of the brethren began to lay plans for sweet revenge.

This condition of things put me in a state of great misery: so I went to a neighboring city in hope of release from the unpleasant situation, where I remained a month or more: but the hostile thoughts and feelings of those people reached me all the same, and caused me to suffer intensely and immensely.

I could sense these adverse thoughts and feelings, in their terrible effect, flowing in upon my spirit as distinctly as I might have felt physical blows if I had been among them: and I would have sensed these thoughts just the same if I had been 10,000 miles away. After the storm of indignation had subsided and quiet was restored, I was invited to return, and did so accordingly.

Now I have briefly related this incident to illustrate certain important truths. When we send out good or bad thoughts to others they will be affected by them well or ill accordingly. Thought is substance: it has an active, potent power which may be more keenly felt than objective forms when hurled against a sensitive person.

We send forth thought in all directions day after day. When you think kindly of your brothers and sisters, lovingly wishing for their highest welfare, it matters not whether they are close at your side or at a distant place, those brothers and sisters will feel a wave of something entering into their lives; they know not from whence it comes, but it is uplifting, and makes them feel buoyant and at peace with the world. Presently, operating as this wave of thought must do in its own proper channel as it enters the mind and surroundings, and lives of these brothers and sisters of whom you kindly think, there goes forth from them a corresponding wave of pleasantness and of affection, which in turn will find its way to your lives and to the lives of others, and be unlifting in its character. So on the other hand, if you think a hateful thought, one of distrust and dislike of any individual, a wave goes forth again from your lives that is not like a light glowing with beauty, as was the first: it is dark, dense and weighted with earthly elements: it finds its way through its own legitimate channel to the destination toward which it was hurled; and this wave of corroded thought strikes against the atmosphere and mingles with the one to whom it was sent. The wave of thought, cold and corroded, will indeed bring unhappiness, and perhaps misfortune, to the life of that one for whom it was intended.

This is most certainly so, though it is a truth that the more sensitive the delicate heart and mind of that one whom you dislike, the more forcibly will he be affected in an unpleasant manner by the baleful breath of thought: and the more positive he be, the more undaunted in his attitude toward the world, the more ready to wage war against the evils of life or the things that assail him, the less unpleasantly will he be affected by that javelin of thought. None the less will it reach his life and have some operation upon his mind and upon his outward circumstances: therefore one should be very particular not to generate baleful thoughts or encourage the attributes of envy, of slander, of discord within the heart, for they will most certainly bear unpleasant results to the lives of others.

But let us ask another question in relation to this subject. If the wave of thought that is baleful and distrustful unhappily affects the one to whom it is sent, does it not also adversely affect the life of him who gives it forth? Yes, it must do so, because there is ever a rebound of thought to the heart that sends it forth.

The brother or sister who is kindly cared for and beloved, in receiving your pleasant thought is made happier, more sunny in disposition, more loving because of it, and generates a like wave of thought and pleasantness, which flows back to you. The thought that is unpleasant will return to you again with its baleful power, having an unhappy, depressing effect upon your own life, as will, per contra, the pleasant, beautiful atmosphere that you send forth in blessing to your friends and the world at large, return freighted with new elements of power and beauty to overcharge and unlift your life.

Ideas are real things, floating in the air: we cannot create or destroy one. We perceive them, take them up and form our thoughts of them. Your thoughts are your own, different from those of others. They are mental motions or vibrations of the mind: they float out, acting and alert: they will interweave: but these are living entities.

Real ideas are like sunshine. You have noticed how the brightness of the morning sun strikes the land First in the landscape, the highest mountains are touched with the morning sun long before the valleys have caught the sunshine. Lower the light descends, higher the bright sun climbs, the hills are crowned, now the valleys are bright, and even the mountain gorges are pierced with the shafts of golden light. Now in our minds, if we climb intellectually and spiritually, if we do not prefer to live in the gorges and narrow valleys, climbing we catch the light. The tallest minds intellectually and spiritually, are first to catch the progressing, advancing ideas. But there are those that sleep and love the darkness.

The rose, that beautiful expression of nature's poem—in color and shape and fragrance, how beautiful it is! There is no art known to men by which they can extract and give to you exactly the odor which the fresh, dewy rose gives to you. It sends out from its heart the breath of its prayer to God. You have no way to measure this; there is no way in which you can capture it, but to sense this fragrance which is the emanation of the flower. So thoughts in your nature, thoughts of envy, jealousy and hatred, of selfishness and grasping avarice darken all about you. So, friends, can thoughts, clean, noble, honest thoughts: manly, womanly—angelic thoughts, too, in their true sense, send out an influence like the aroma of the rose, and it forms an aura like the fragrance of the rose which is helpful to others

Thoughts are things and capable of being handled just as much as any external matter that you may see. Some one thought about sitting down, and he made a chair. The idea of requiring to sit down was materialized into a thought, and that thought was a chair: therefore you can handle the chair easily enough, and when you handle that chair you are really handling the thought of the person who made it, and the necessity that demanded such article of furniture to be made.

When you have a beautiful thought that you have not the words to express, you may, perchance, gather some flowers and place them by a sick friend or in the hand of a dead child, and let those flowers tell the story of your love better than your words can.

Swedenborg said that flowers were the thoughts of angels. If so, the angels gave us a result worthy of themselves when they filled the world with the beauty that flowers ever confer.

Do you know a word, a sentence, an article that costs nothing almost, may carry a hope and blessed influence to those who are friendless and kindle a warmth in the heart that is better than sunshine? So it is true that you send out your thoughts, whether you know it or not, and they are helpful or otherwise. Make them good and beautiful, let in noble and truthful ideas and you will find they will blossom into good thoughts.

No one can occupy an isolated position and live without affecting the lives of others. The world is always a little better because you are in it, or a little worse because you are there. You are here for growth, development and the bringing out of your true self. You teach and influence all the rest of the world, and it will be better or worse for your existence, as you strive for good or yield to temptation.

Why do we live? Did you ask to live, to come into the world in the place you did, and have the parents and race and nature you have? Did you choose your brothers and sisters? Did you choose your temperament and disposition? Not at all. You find yourself here, endowed with many powers and capabilities of unfoldment or development. We are born with certain inheritances, certain traits transmitted or handed down to us. Tendencies and perversities have come down that we do not know of until the process of unfoldment takes place.

We live, not because we want to, but because we must. You live in the world as others do, yet you are not the echo of another's life. You are yourself and no one else.

Life is a great mystery yet so simple. Death is not the cessation of life but the door of a grander unfoldment of our existence.

We must strive to develop the good within us, to overcome the evil in us; develop truthfulness, purity of thought, cultivate the noblest expressions of unselfishness, overcome the tendencies to greed and avarice, then we know what the kingdom of heaven means. It is the duty of every man and woman to live for the fulfillment of the highest ideal of truth and purity that they are able to grasp and understand.

An individual may injure a fellow being so grievously and maliciously as to cause that fellow being to suffer years of mental as well as physical anguish. But whoever wrongs another in any degree wrongs himself or herself more. If I strike my neighbor a blow in any way, the blow that I have wounded my own spirit with by the very act, is far worse in its effects on me than upon him.

One who has knowingly destroyed the happiness and peace of mind of a human being, must be very unlovely in character, and will need to pass through a long series of unfoldments or processes of refinement before he can arise to a condition of peace and happiness. He may pretend that he is satisfied with himself, assume a defiant appearance and make the world believe that he is contented in his mind, but such cannot possibly be the case. If one is so morally obtuse, so imperfectly developed as to rejoice in his sin, in the injury that he has inflicted, then must his spirit be one of turbulence and restlessness, unhappy in the extreme, although he may not understand the source of his uneasiness.

I have wandered from my theme, and if I don't stop philosophizing too much, will not get in much of my experience: however, that is a matter of small importance compared with the great themes opened up to us by the denizens of the spirit world; and it is my object to make the experience the occasion for introducing matters of greater importance.

I believe in the application of Spiritualism in the general sense to the eradication of evil and the removal of crime, and the reformation of all mankind, and the uplifting of all who receive its teachings. It reaches for hearts weary and sore from the conflict of life to comfort and strengthen them: in broadening and unlifting our manhood and womanhood. It comes to put out the fires of hell and open the gates to heaven. It is an experimental science, and affords the only true foundation for a true philosophy and pure religion: which religion is the innate principle lying within the soul of man which prompts him to deeds of love and kindness—it is living the highest and noblest purposes of life. The precept and practice of all holy and religious sentiment is the outpouring of the human heart.

Spiritualism has granted all man has demanded, and it will do even more. It has answered the demand of human hearts for light and comes to them bringing a sweet benediction of peace and love. It is the hope of the world, the ever flowing stream of truth eternal. It answers our questions and gives us words of comfort, and we feel a power uplifting us, ever onward to a grander manhood and womanhood.

We are following up the stream of life, and every step of the way comes development of character. Progress and evolution are all along this line from the simple to the complex—ever becoming more complete and perfect. It is because we have the great stores of the past, and the possibility of reaching out over the shadows and the gloom into the love-lighted future, toward which every moment is bearing us, that the present is so rich and beautiful—that the here and the now is so full of the fruitage of happiness.

IMMORTALITY OF MATTER.

To the Editor of The Better Way.

The right of Bro. Bemis or of any one else to criticize my views is unquestioned, and needs no defense or apology, and I am sorry if any thing I may have said conveyed any other impression. My chief regret is that I cannot spare the time to reply to them as they may merit. As the editor has already suggested, in discussing a question there is often a tendency to lose sight of that which should be the object of all discussions, truth, and to aim rather at victory in a battle of words. So, too, is there a proneness to drift into a discussion of side issues and minor differences, while neglecting the principle point under discussion.

While my critic's articles seem to breathe the calm assurance that he has demolished my arguments and exposed their "delusive sophisms," still I think him innocent of the first error, as his articles are not only well written, but dignified and interesting.

I must affirm, however, that he fails to apprehend my object and greatly exaggerates the importance of a mere side issue, the definition or proper use of a word. With the hope that I may make this apparent, let me say that my object was to show the eternity of spirit matter based upon the indestructability of elemental matter, hence, his assertion that my "whole argument turns upon the misuse of the word" immortal is not true in the slightest degree, and I marvel that my able critic should fail to see it so.

The only proper ground for criticism here, then, would be the improper use of the word immortal, and upon that ground I unhesitatingly meet him. It was hardly ingenious or consistent for him to affirm that I "dare not justify the use of the word," and in the next paragraph admits that I do justify it, and attempts to array the lexicographers against me.

Let us see. Assuming what to me is a self evident fact, and upon which—despite Mr. B's extraordinary denial—I think the vast majority of thinkers will agree with me, that there is no dead matter in the universe, that every atom is pregnant and vibrant with life, then the word immortal will apply perfectly, even with the narrowest definition that can be given it. The question as to whether or not the so-called inorganic matter is conscious has nothing whatever to do with the proposition.

Following out the hair splitting example of my critic I might object to the use of the much mentioned word on the ground that the quality it designates has never been proven of anything nor can it be. It is merely an assumption based upon the impossibility of conceiving of a beginning or an end.

I must beg to be excused from solving the momentous problem he propounds to me as to "what power or force put in motion the first moving body of matter." Like many a wiser man before me I "give it up." If there ever was a "first moving body" it is entirely reasonable to affirm that there will be a last one, and all argument upon the question is at an end.

Matter and force are coexistant and co-eternal. It is impossible to conceive of force apart from matter, and equally impossible to conceive of matter separate from force or life. If force, energy, life, nature, God, or by whatever name it is designated, pervades every atom of matter, then every atom is alive, is deathless, therefore immortal. If Bro. Bemis will look at the subject in that light he cannot fail, it seems to me, to reach the same conclusion.

W. F. PECK.

IS SPIRIT MATTER?

To the Editor of The Better Way.

I have been very much interested in the different views expressed in your columns in answer to the question of Allie Lindsay Lynch, Is Spirit Matter? and hope that the readers and contributors of your excellent journal will continue to contribute their views upon that and other kindred subjects equally interesting, viz: What is the difference between soul and spirit or define soul and spirit? Answering such questions through the medium of a public journal has a tendency to educate those who are interested in our philosophy. In regard to spirit and matter my guides give me this to say, viz: That matter is the servant of the spirit, that it, (namely matter,) is the evanescent and unreal, while spirit is the only truly potent and substantial thing in the universe.

After all, what is spirit but a higher and superior form of matter? Where can we draw the dividing line? Certainly not at the point of invisibility, for there are worlds of matter all around us that no earthly or mortal eye can see; every breath of air that we take into our lungs, every swallow of water that we take into our stomachs contains more or less living solid matter. Yes, the air we breathe, the perfume of the rose, the imponderable ether, even, is a rarified form of matter. In fact, we can conceive of nothing that is not matter; we call its finer forms spirit to distinguish them from the coarser, but it is matter all the same. In the nature of things the finer and superior must dominate the coarser. All worlds and systems of worlds, living through the mighty spaces of the skies, in perfect obedience to a something which is infinitely more potent than they. To the most superficial thinker the ponderability of matter is merely conditional, and these conditions are continually changing.

The most obdurate metals may be entirely consumed by acids or dissipated by heat. The diamond itself, the hardest of all known substances, is but a crystal of carbon that may be scattered as with a breath. There is no form of matter that may not be changed to other forms by a power behind it greater than itself, which is simply the higher or spiritual varying its modes of expression.

The lesson of these facts should teach man that he is something more than a clod, that there is that within him which makes him greater than he seems; in fact, a something of which his physical body is but the expression. If there were no positive evidences of man's spiritual existence after he has cast aside his earthly form, it would seem that the inference of such an existence drawn from the varied phenomena of life would be irresistible. Why do we hope for that which it would be absolutely and forever impossible to attain? Can the materialist answer? Is it reasonable to suppose that nature would stand and make faces at herself? Is there anything in all her teachings that warrants the conclusion that she is petulant or childish or false? We think not, and this conclusion becomes more and more irresistible as we delve deeper and deeper into the mine of spiritual science and knowledge. Many go about this earth as though their outer bodies, viz the material bodies, and the garments that clothe them, were the only important things in life, and how many there are of these finely and almost perfectly formed material bodies, which cover such small, cramped and misshapen souls or spirits, and how many small, inferior, ill shaped and dwarfed bodies contain grand, noble spirits. Many of the former have an idea that they will live again somewhere in space, but it is altogether a preposterous thing to them to suppose that they will at all resemble their present selves. We know that our spiritual form will correspond very nearly to the lives we live while in the body. Thoughts and deeds mould the face, why not the soul? Under abnormal conditions monstrosities are born into the world, why not in the next? But these thoughts evidently do not occur to them, or the lives, thoughts deeds and actions of very many would be of a higher grade, and the great mass of humanity who are bound down by ignorance and superstition, would be benefitted and progressed thereby. They look upon the soul as a possible reminder, as something left over from the life of the body that is to go on idling throughout all eternity, aimless and senseless.

The emblems of nature ever before them of life, death, and the resurrection, have to them no apparent meaning, and even the book which many of them have been taught to revere, and which positively assures them of each, does not seem to awaken their minds to the truth of the spiritual about them. Nothing is so obdurate as the human mind when blinded by groundless prejudice. Soon the finger of death is laid upon the pulse and the cramped soul goes out with a wail into the darkness, dense with ignorance.

S. N. ASPINWALL.

She—"He is a brilliant preacher, but rather too worldly, I think. The man who works for the Lord expects to get paid as well as the rest of you."

He—"Yes, and he doesn't wait until he gets to the next world to collect it, either."—Life.

Isaacs—"Vere have you been for the bast veek?"

Jacobs—"I vas in Boston."

Isaacs—"Did you go there for pishness or only bleasure?"

Jacobs—"I went dere to get married."

Isaacs—"So it vash a pishness trip, after all."—Texas Siftings.

SCRAPS OF GEOLOGY.

BY GEO. H. DAWES.

Aside from the many facts, of an igneous character, presented by the earth's surface, proving the lapse of enormous periods of time, there are others of an aqueous nature, which prove that the earth has existed in its present form for many millions of years.

Such, for instance, as the filling up of lakes, the deposit of travertines, the formation of deltas, the denudation of immense tracts of country, and the carrying of their detritus into the sea; the changes of shore lines by the tides and waves, the formation of strata hundreds of miles in length, in which are imbedded remains of animals long since extinct.

Many of these changes present means of computation. Geologists tell us it would not be difficult to assign a date for such events as the formation of the Caspian and Dead Seas, from examining the amount of saline material contained in their waters and deposited in their beds, with the annual supply furnished them by the rivers flowing into them.

Such computations were executed respecting the growth of lower Egypt, by the amount of soil deposited annually by the river Nile. And also the formation of the southern part of the United States, by the gradual encroachments of the land upon the sea. The Mississippi river is constantly carrying detritus from the soil into the Gulf, yet so slow has been this process that since the discovery of the continent there has been no decided change, yet the time was when the mouth of the Mississippi river was as far north as Iowa.

Beds of many hundreds of feet in thickness could not have been suddenly precipated from the water, as their condition implies a slow disintegration, and denudations in other localities to furnish the necessary material; their contents show no signs of violence, but rather prove the deposition to have taken place in a quiet way.

In the southeast of England there are fresh water beds a thousand feet thick, which bear evidence that they have had no other origin than a marine one.

In the north of England, where masses once uplifted more than a thousand feet, as is proved by the fractures and faults of their existing strata, have been entirely removed and the surface left plain.

In South Wales there are locations where eleven thousand feet of thickness have been carried away, which have left unmistakable traces of themselves; the process of wearing away, as well as the accumulation, would require long periods of time.

In some countries elevations and depressions are taking place, sometimes in a slow and quiet way, as in the case of Norway and Sweden, the Arctic coast of that peninsula is rising and the southern coast is gradually sinking at such a rate that to accomplish the whole seven hundred feet of movement more than twenty-seven thousand years would be required if the movement was always as uniform as now.

On the coast of South America the movement has been paroxysmal, the shore line lifting for many miles instantly, and then pausing for a long time. In the Uforea, range after range of old sea cliffs exist, some of them more than a thousand feet high, with terraces at the bottom of each, but the Uforea has been known for more than twenty-five centuries, yet has undergone no material change.

In Sicily similar interior sea cliffs exist, the debris at their bases containing the bones of the hippopotamus and mammoth, proofs of the great change of climate since the sea washed those ancient beaches.

In historic Italy there has been no marked change in configuration. The seven hills of Rome are of Pliocene origin, with fluvitile deposits and recent terrestrial shells two hundred feet above the Tiber. There intervened between the older Pliocene and the new a period of enormous length, as is proved by the accumulated effects having taken place within it, and the same remarks may be applied to every juxtaposed pair of distinctly marked strata. To tilt great inclinations, beds once horizontal at the bottom of the sea demands an inconceivable length of time, it required also the exertions of a prodigious force. Such movements are sometimes paroxysmal, but more frequently of a tranquil kind.

Then, too, there is the coal-bearing strata, which proves that many times the soil has been submerged, requiring immense periods of time. "The coal-bearing strata, by gradual submergence, attained in South Wales a thickness of 12,000 feet, in Nova Scotia a total thickness of 14 570 feet, the uniformity of the process of submergence, and its slow steadiness is indicated by the occurrences of erect trees at different levels; seventeen such repetitions may be counted in a thickness of 4 515 feet. The age of the trees is proved by their size, some being four feet in diameter. Round them, as they gradually went down with the subsiding soil, calamites grew at one level after another. In the Sidney coal fields fifty-nine fossil forests occur in superposition."

Not only were facts thus furnished that the date of formation of the earth extends back into a very remote past, and that the six thousand years of creation falls miserably short, but facts are also furnished which prove the existence of man for hundreds of centuries, and that he was not created perfect, but was primitively in an animalized condition.

The remains of men with rude implements of chipped flint, of polished stone, of bronze and of bone are found in the caves of Europe, in drifts and in peat bogs. They imply a savage life spent in hunting and fishing, and also mark the successive stages of the intellectual development of primitive man. Late researches have given us reasons to believe than under low and base grades the existence of man may be traced back into the Tertiary times, contemporary with the Southern elephant and the rhinoceros liptorinus; there are reasons to believe that he may have existed even in the Miocene, contemporary with the mastodon.

Since the coming of man we have therefore to deal with almost inconceivable periods of time. It is satisfactorily settled that a race allied to the Basques may be traced back to the Neolithic age. At that time the British Isles were undergoing a change of level, like that which is taking place with Scandinavia's peninsula at the present day. England was sinking, Scotland was rising. In Central Europe, during the Pleistocene age, there existed a rude race of hunters and fishers closely allied to the Eskimos.

Since the advent of man the earth has undergone many oscillations of level, and several changes of temperature. At the close of the Tertiary period, from causes not yet well understood, the Northern Hemisphere underwent a great change of temperature. From a torrid it passed into a glacial condition. After a period of great length the temperature again rose, and the vast ice fields that had crowded down from the Arctic region receded. Again there was a decline in the heat, and the glaciers once more advanced, but not so far as formerly. This ushered in the Quartenary or Post-Tertiary epoch, during which, very slowly, the temperature came to its present degree.

At the beginning of the Post-Tertiary epoch there were alive many animals now extinct, such as the cave lion, the cave bear, the amphibious hippopotamus, and the mammoth swarmed in great numbers. As the heat increased the mammoth became extinct, and the horse and ox greatly multiplied. As the reindeer advanced northward to follow the drifts of snow, marks the close of the Post-Tertiary epoch.

In the old glacial drifts of Scotland, the relics of man are found along with those of the fossil elephant. During this period of ice and snow, countless species of animals perished, but man survived. In his primitive savage condition, living entirely upon wild fruits, roots and fish, man became possessed of a knowledge that insured his civilization—he learned to make a fire. In peat beds, under the remains of trees long ago extinct, there are found charred faggots, whose genial warmth gave comfort to our lowly ancestors. The implements that accompany him, a distinct chronological order. Near the surface are those of bronze; lower down, those of bone and horn. Still lower those of polished stone, and underneath all these are to be found the rough stone. The date of the origin of these rude relics cannot be estimated less than 50,000 years and they are probably much older than that.

The caves of France have furnished, for the stone age, axes, hammers, scrapers and arrow heads. The rise from the rough to the polished stone age is very gradual; it must have embraced several thousand years. Inventive talent is beginning to display itself, as is shown by the barbed arrow-heads, horn or bone whistles. The flint scraping knife was probably used by our early ancestors for preparing the skins of animals for clothing, and for the use of lowly residences. The love of ornamentation early suggested itself, as we find perforated necklaces and bracelets with which the simple inhabitants adorned themselves. It may safely be said that ornamentation suggested itself before dress.

With much interest do we look upon the first germs of art in primitive man. On ivory and bone he has left us rude sketches of his surroundings. Not without spirit has he delineated the forms of mammoth or reindeer engaged in deadly strife, and man in the act of spearing a fish.

So far as investigations have been made, they unmistakably refer the existence of man to a date remote from us hundreds of centuries.

We are thus carried back far beyond the six thousand years of Patristic chronology. We cannot assign a date for the last glacial epoch in Europe than 250,000 years, and man antedates that.

Theology is not only confronted with these stubborn facts, but also with the fact that man was not created intelligent "a little below the angels," and that he afterwards "fell," but rather, that man has emerged from a primitive animalized nature to his present condition by slow and gradual development.—Independent Pulpit.

American Prehistoric Remains.

At the December meeting of the Academy of Anthropology, Gen. C. W. Darling, Cor. Sec. of the Oneida Historical Society, read part of a very comprehensive paper on "The Prehistoric Archaeology of America." Starting with California, he gave an account of the discoveries in that State, in Mexico, insome of the States in the Mississippi Valley, and in Central America. Though it is not usual to go further back than to the glacial epoch to determine the age of man, man appeared to be present in California during a part of this period. Remains had been found beneath tablets of lava erupted in the pliocene epoch. Man lived then, built mounds, wrought implements, and left behind records that can not be deciphered. The opinion is held by Dr. Thomson and others that the time will come when, perhaps by the aid of the ancient learning of the East, the records can be read. As yet, however, the riddle of the prehistoric race in America is unsolved.

One of the most remarkable monuments found is in San Luis Obispo County, Southern California. A great rock rises 150 feet above the plain of Carissa, and, in the distance, looks rugged and forbidding. On near approach it is seen to have on its eastern side an opening 25 feet broad, which leads into an inner temple or court, with level floor 225 feet long and 125 feet broad at its widest part. The ceiling is 60 to 100 feet high. This great natural cathedral is a wonder to geologists, but is more wonderful to archaeologists. It was evidently used by prehistoric men as a temple of worship or a capitol of goverment. On the walls are paintings in red, white, and black, doubtless having a meaning. There are figures representing fields, suns, forts, spears, men, and animals. The colors are apparently as bright as when first laid on. The wonder was discovered by Franciscan missionaries a hundred years ago, and there has been no change in its appearance since. When or by whom the walls were decorated no one knows. The Indian tribes had no tradition concerning the work, and regarded it with superstitious reverence. Until recently the plain was frequented by wild horses, but now the tempel affords shelter for the flocks of the shepherds.

Gen. Darling discussed the buried cites of New Mexico, of which there are many, and the prehistoric remains in Central America. In Yucatan alone 67 prehistoric cites have been found, though the obstacle presented by climate and savage people make travel in that country nearly impossible. The conclusion was, that the remains in all the Southwest were older than the Aztecs. The older civilization was in many ways remarkable. Ruined cities were found in Mexico, including great palaces of hewn stone 300 to 400 feet in dimensions. They contained sculptured ornaments in bas-relief. Skulls were found that, in their cranial character, were equal or superior to the average modern race. Many wonderful things have been discovered in Nicaragua, Brazil, and Peru. One monument indicated that a ship was wrecked on the South American coast, with subjects of Alexander the Great. Skulls are found that showed that the art of trephing was known and practiced in a rude way.

Written for The Better Way.

IS SPIRIT MATTER?

BY B. NEELY.

To the Editor:—I do not wish to reopen the pleasant discussion of this subject so beautifully wound up by your excellent editorial. I merely want to call the attention of the parties interested to a book which I have since read and which I think throws much light on the subject. "The Gospel of Nature" was written in this city (Chicago) in 1871 by Dr. Sherman and Prof. Lyon, and is an elaborate treatment of the subject tracing matter from its crudest condition to the indivisible atom which is the soul of things. They say: "What we call material may properly be termed grosser spirit, and what we call spirit may, with equal propriety, be termed finer or more sublimated substance or matter."

Then they trace all the elements up to electricity, magnetism, electro-magnetism, aura and last and finest of all, empyria—the essential element, which we must continually inhale in order to sustain life; all these are atomic substances and spiritual entities in consequence of their infinitesimal character or their superlative fineness.

We might quote till we would fill several columns and give no just idea of this book, which must be read to know its value; yet it might not be appreciated by every reader. Since reading it I strongly suspect that the propounder of the question which brought so many replies has either read this book or drank deeply at the same fountain with its authors. At all events, she is on the royal road to progression. But I must apologize for the way I spoke of materialism. I had always understood it to mean believing that "death ends all," and that there is no hereafter; but not believing in the materiality or substantiality of the spirit; but I think I have gained a clearer conception of this whole subject from this book.

Written for The Better Way.

Ministering Angels.

CALLIE HARCOURT.

Though the seasons come and go,
Summer flowers and winter snow,
Yet they leave no weight of woe
On my heart;
For 'tis given me to know,
Spirit love for friends below,
Warms grief's snowdrifts till they flow
And depart.

O, ye white-robed angel band,
Dwellers of the Summerland,
Make all feel your guiding hand
And your love;
Make each mourner understand,
That the stream of death is spanned,
Love still comes at love's command
From above.

Shaddowy forms are in the air,
Faintest foot-fall, here and there,
Angel loved ones, free and fair,
Gone before.
Unseen hands caress our hair,
Gentle voices soothe our care,
And there is no vacant chair
Any more.

Life seemed but as sparkling foam,
Stirred by every selfish gnome,
Till I found the starry dome
Freed the blest.
Each day's one day less to roam,
Each day's one day nearer home,
Soon to hear the words, "O come
Take thy rest."

A Floating Island.

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A. F. MELCHERS - - - - - - EDITOR

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Much is written, but comparatively little is said in the writings.

Money, like charity covers a multitude of sins, but the former is most coveted.

It requires more effort for some people to hold their tongue than it does to hold an ox.

The moment you think of avenging yourself on a fellow mortal, that moment you fall below him spiritually.

We can best pray for comfort or light by giving to the needy. God or nature responds to such acts unsolicited.

Our dreams often lend us a cue to our true spiritual status, as the emancipated spirit is generally attracted to its like for the time being.

Look for God in the exterior universe and we may look in vain. Our only chance of finding him is to look within. If he is not there, we have none.

Immortality is God, for it is that which all intelligent life is reaching out for. It is the innate divinity seeking its counterpart—the real life—being naturally attracted to it.

Some men are so in love with themselves that they think there is nobody their equal, and that in consequence everybody must feel an interest in them and desire to know all about them—from babyhood up—and thus take to writing autibiographies.

Why does the materialist send for a physician when sick, if, as he says, when speaking of Spiritualism, the law of nature allows no interference? Why does he not allow the law of nature to take care of him instead of interfering with it by medical attendance?

What information you can't get through your own mediumship is difficult to get through any other medium; for what your spirit friends wish to withhold from you they will not give through either yourself or another, and what they desire you to know will be impressed at the proper moment or when conditions are favorable.

It is unadulterated arrogance to believe that we alone are right and everyone else wrong who does not agree with us. Everyone is right from his standpoint; for everyone reasons as God made him. It takes a great deal of knowledge and experience to find out how little we do know—either of self or of anything else in the universe.

As well as testing physical mediums why not test mental mediums regarding their controls. Probably the time will yet come when the proof of high controls will serve as a recommendation or reference to a speaker's engagement. It might serve as a means of routing out an army of professed "ancients" and others "illustrious" defuncts.

When shall we have an illustrated Spiritualist journal—illustrating the manifestations at seances, spirit materializations, camp meetings, anniversaries etc., etc? A monthly would do to begin on. Mr. Ayer of Boston would probably be the most acceptable manager of such an enterprise. It might prove a grand motive power in our cause. Boom it everybody, and say how much you will support it.

The long-winded speaker or writer belongs to the past—when time moved at an apparently slower rate than it does now—and his views are naturally credited with being too ancient for application in these days. His speeches or writings are therefore never read by progressive minded people. Short and pithy articles are preferred, and the opinions therein expressed accepted as true in consequence of the writer's brevity, believing that such a writer naturally belongs to the progressive line of thinkers. This too, is in the large majority the fact, because the progressive thinker [is] in accord with the times and thinks and writes accordingly. Thus we lose comparatively little by overlooking long-winded articles or printed speeches and may devote the now more valuable time to that which is of practical worth to us in the present.

Man is always very touchy when on the wrong track. In that state of mind you dare not correct him or offer any suggestion; for if you do, you will surely make an enemy. Let him learn by experience. If a fool he needs it to become wise, and if intelligent he needs it to take down his conceit. The truly wise will take the middle course and let well enough alone. Nature never gets out of her course, and nature always operates from the centre. The man who labors in accord with nature is never disturbed by adverse opinion.

Whenever you are compelled to do a good or benevoleut act do it unconditionally—if you wish it to count in spirit—to add a brick to your spiritual mansion. Asking an equivalent for a contribution or for alms is not a love-act but an ordinary business transaction which does not merit the gratitude of the recipient. Ungratefulness is in many instances but a term used against people from whom gratefulness is demanded in a spirit of arrogance or selfishness. No gennine love act remains unrewarded—either by the recipient or by nature.

Teachers of temperance who look with contempt upon the poor inebriate who cannot control his passion should not forget that sympathy or love is as much a qualification for the soul to possess to become happy in the hereafter as temperance is. To despise a brother mortal because he is weak is placing onesself on a level with him; for contempt—the opposite of love—is as great a weakness as intemperance is. The reformer who does not look within and reform himself while trying to reform others, might not only have occasion to regret this little oversight sometime in the future, but feel something like a rebuke wafting over to him on the silent air when wondering why he has not progressed himself while showing others the way.

THE POLITICAL OUTLOOK.

How can political parties that keep up sectional feeling for each other enact just laws for the whole people? Such is the state we are in just now. The Democratic and Republican parties are dividing the spoils between them, and the people—the majority—are looking on doing nothing to stop it, and even aiding them by voting them in at the polls. Can we not deposit our ballot for a non-partizan candidate? Are there not enough loyal citizens in the two parties to make up a third party that can outvote the old fossils? Let us try.

KEEP HOLY THE SABBATH.

Which one? may be asked.

Nearly every religious sect in the world has a different day of the week on which to observe their sabbath.

Now, in making a so-called Sunday law, Uncle Sam should not forget to provide for other of its citizens whose Sabbath falls on other days of the week, and then enforcing the observance by outsiders so as not to disturb the Sabbatharians of that particular sect—if the government will prove itself republican enough to extend equal rights to all of its citizens.

Congress should compromise on the bill and call every day a Sabbath, and leave it to the faithful to celebrate it as they choose.

TO OUR SUBSCRIBERS.

Those of our subscribers who have been notified of the expiration of their subscription with accompanying bill will please remit. Our business is a strictly cash one, as we pay for labor, presswork, paper, etc., on delivery and thus need the money from week to week for that purpose. We dislike to cut off regular subscribers for delinquency, but will be compelled to do so if we do not hear from them in a week or two, not wishing to pay for subscribers' papers from whom we have no assurance that they will eventually pay. Those who cannot remit immediately but wish their time extended will please notify us of this fact by postal card or otherwise, or we will be compelled to discontinue their paper after the next issue.

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TRANSFIGURATION.

To the Editor of The Better Way.

What are we to understand by transfiguration?

We hear so often of late of materializations being only transfigurations.

Now, I would like another's idea on the subject (as I of course have mine) but do not quite understand—if at all.

Will you please give us a little more light on the subject, through the columns of THE BETTER WAY, and oblige yours for the light. MISS LUCY J VAUGHN.

[Transfiguration is the utilizing of the mediums physical body by the spirit trying to materialize—analogous to trance control, only that the drapery intended for the materialization of the spirit is enveloped around the medium and presented to the sitter called for. Some transfigurations are so perfect that it is impossible to note the medium in the case at all, and which is considered by some spiritual scientists as a more wonderful phenomenon than materialization; but in others it is very imperfect, and in some cases nothing but the medium is seen, though the controlling spirit may answer and give names correctly. The more perfect the transfiguration the greater is the shock to the medium when such a spirit is "grabbed." In ordinary materializations it is often the spirit body of the medium that is being clothed and presented for identification. This also leaves the impress of the medium on the spirit personification. But the most perfect materializations are those independent of both the medium's body or his spirit.—ED.]

RELIGION AND SCIENCE IN ONE.

You cannot be an orthodox Christian and live in the realm of science at the same interval. Man is not divisible, though he is changeable, and the latter because he is progressive. When his mind becomes conversant with the spiritual or so-called scientific aspect of life, he cannot hold to the orthodox doctrine except as a principle or moral guide—sifting the pure from the false—and following it as an exemplar for the good of others. To profess a belief in its entirety is hypocritical; for reason cannot admit it, does not admit it, and every reasonable man knows that it cannot be. Man is but a unit in existence and truly lives but one life; has one belief, and that belief based on the knowledge he possesses, whether gained from a book or by experience. Thus be true to your convictions, but do not force them on others except by an exemplary life. Man can attain happiness or perfection through any method that has good in it, if he but lives the one life truly—be it through the agency of science or orthodoxy. But if he prefers the medium course between the two, let him try Spiritualism; it is both a religion and a science, or the two in combination, thus making it a religious science or a scientific religion.

THE DANGERS OF HYPNOTISM.

A German scientist warns against the inconsiderate and incautious employment of hypnotism. He says that hypnotism under all circumstances has a disturbing effect on the mental condition, and that subjects of experiment are always transiently hysterical, that the results in different individuals cannot be predicted, and that unfavorable results may follow.—Exchange.

Thus a materialistic paper warns against the dangers of hypnotism. Such advanced sciences are not a part of their daily studies. Every Spiritualist of three months growth knows this, while their children know more of diseases and their preventatives and cures; life, human nature, impressions, sensitiveness and intuition, with accompanying acuteness of perception than orthodox Christians or materialists know or reach at maturity. And then Spiritualism is accused of teaching nothing new. It teaches something so very new that not everyone can comprehend it as they can the ordinary sciences. And rather than acknowledge his ignorance man pooh-pooh's the new and thus tries to make himself and others believe that it is of too little consequence to notice. An old book containing some good things, and among them several prophecies, says that the simple minded (intuitive) would some day put the wise (?) to confusion, and that children would know more than their elders. That time is upon us. The verified prophecy is Spiritualism.

CONDITIONS MOULD THE TRUE AND THE FALSE.

A man under the sentence of death cannot write a book on the future prospects of physical or material life. Neither can a medium furnish good conditions to spirits to manifest truthfully or perfectly, who lives in constant dread of being raided or tested; nor a sensitive read character, depict human life or deliver a vigorous oration, who is being dictated to what to give, or from whom it is demanded to say that which is contrary to his or her intuitive knowledge—contrary to his or her true psychometrization of the subject or case in hand. Mediums or sensitives live mostly in the spirit and are the only reliable oracles concerning the cause of Spiritualism, and therefore must be left to think and act as the spirit moves them, if we desire the cause to progress according to law and the desire and the demands of the spirit world, that is guiding our cause. All human demands on mediums, be they ever so well meant or fair looking on the surface, must finally end in failure. We cannot judge of things spiritual except by direct spirit impression intuitively sensed as coming from that direction and not from our own spirit. But when fairly convinced that such is the case we may go it blindly. There can be no mistake in the cause. The error, when there is any, lies in us—in our interpretation of the motive or impulse given to act. Self-knowledge teaches us the difference between that which is our own and that coming from a foreign source. The more we know of self, the better we can judge between the material and the spiritual, the human and the divine. But without self-knowledge even mediumship is naught.

IDENTIFICATION.

A recent *New York Herald* contains an article on Adelaide Moore, who was a *protegee* of Adelaide Neilson. "Blue Eyes" was the pet name the latter used to her friend. An extract from the article is appended:—

Some time ago I met Dr. Slade, the Spiritualist, and had a strange experience. "There is someone standing behind you," said the medium, and he described Miss Neilson. "She has the same name as you"—my name is Adelaide too—"and she calls you her 'Blue Eyes'" It was very strange but it did not convert me to Spiritualism.

To the wilfully blind there is no light, nor can they he made to see. How many another poor soul, craving for the truth of immortality, would have embraced this opportunity to seek further, or have been comforted by far less than such a test as this was. But we cannot hope to overcome the materialistic tendency of the present age all at once. People must grow into Spiritualism by the way of personal trials, sorrows and sufferings, and when the grave closes on the remains of loved ones, the heart will yearn for a word of comfort, a sign that there is hope of meeting again in the beyond—if it is not too late then—too late because the mind, after years of resisting the spiritual, will naturally repell it—including the loved ones sought—and it will take years of longing to reverse conditions, the mind's tendency being like a law that has to be fashioned and moulded to operate according to our desires, and when once fashioned it remains intact until we, by the same exertion, wish it changed again. But it is not changed "in the twinkling of an eye" "As we sow we shall reap." "Man is what he thinks." Thought in spirit finally becomes a function—a qualification, and those who think they know it all or cannot be taught anything develop a force for that effect, and when ready to accept the truth or even have it brought to them, cannot see it. They are spiritually blind, having become so by their own volition—by thought.

REGARDING "EXPOSES."

Our friends should not forget that whenever a medium has been "exposed" we hear from those who honestly believe that fraud has been committed, as well as those who believe to the contrary; and having no absolute knowledge of the case we cannot constitute ourselves a judge in favor of either side. If the testimony of one side be accepted we cannot decline the other. Thus we take neither. Facts disconnected from the "expose" come under the caption of news matters for which we do not hold ourselves responsible. Thus if Mrs. Jones or Brown has been "exposed" as some people call an encounter with a transfigured medium, we cannot decline to publish the facts of a seance given at another time when the spirits materialized independent of the medium. As long as a medium has not been proved a fraud, we have no right to convict; nor can we permit others to do so through our columns until said medium has been convicted by a court of law or a chartered organization of Spiritualists, as was the case in Cincinnati a little over a year ago. Individuals have no right to convict, for such may be mistaken, as has been too often the case already. And then mediums are not always responsible for frauds that have been actually committed in their presence and in their names. It is a well-known fact that people who attend a seance bent on finding fraud attract unprincipled spirits who can materialize masks and false beards as well as clothing in which they appear, and in dematerializing leave part of their paraphernalia behind them which can be used as proof of a medium's "guilt." Again the unconscious but transfigured medium may be held as proof against herself. But all this is not a proof that the medium has committed fraud; for there is actually none intended It is also well known that spirits can de materialize tangible substances given them by friends and rematerialize them (or reproduce them) at other seances hundreds of miles away from the first named. But there are many Spiritualists who do not believe this possible because they do not know it by personal experience, and such cannot or will not allow for the possibility of their being mistaken. And if they don't, it is not to be expected that mere investigators should. But whose fault is it that such disturbances occur? Experience should have taught mediums and their managers by this time, that promiscuous and public circles are damaging to the cause and detrimental to the medium; and experience should have taught Spiritualists that too much zeal in making converts has a like effect. No one should be admitted to a materializing seance until he or she has been taught something of the philosophy or the science of Spiritualism, so as to be able to distinguish the genuine from the spurious. And not until proofs of frauds have been obtained, should an investigation be demanded, and then in an earnest, honest and dignified manner. No genuine or honest medium can object to this—though we do not approve of testing the medium unto suffering, because a little wisdom can readily institute a plan that does not require such discipline. If the medium cannot do this for the cause' sake, let Spiritualists withdraw their patronage or attendance and leave them to fate. But when they submit to this and prove themselves genuine see that they are kept aloof from unprincipled associates or managers; for physical mediums are to a large extent, easily psychologized and tempted—due to their sensitiveness and *mediumship*. But if they insist upon being dragged down and will not listen to friendly counsel, they must learn by experience. In the meantime let none be condemned until *material* proofs warrant such an action, and remember spiritual manifestations are indulged in by spirit frauds as well as the material, but such are not a part of the medium, but of mortals themselves.

WHERE IS GOD?

Edison said, in an interview with a reporter: "To my mind the existence of an intelligent Creator, a personal God, can almost be proved by chemistry."

By the study of self, undoubtedly. For what is self-psychometrization but a spiritual analysis in which the soul acts a part of chemist. God is within every soul and the deeper we probe the nearer we approach it, and the closer we touch upon the life spring—the centre of existence—the better we understand it. When we know all of self we will know all that there is to be known in the universe—including what may be known as God, or believed to be such. Thus look within if you are anxious to make God's acquaintance.

Briefs and Personals.

Rabbi Solomon Schindler is engaged in translating "Looking Backward," into German.

The passage of Judge Dalley's bill before the N Y. legislature will be a virtual acknowledgement of Spiritualism so far as the phenomena is concerned.

The tipping system in this country is becoming a nuisance. Everyone who considers himself an American citizen should be above it. It smacks of servitude.

Mrs. Adah Foye is doing good work in Denver Colo., where she is engaged for several months by the "College of Spiritual Philosophy." Address 1203 Wazee street.

"The Origin of Nobility and Aristocracy" is the subject for next Sunday evening at G. A. R. Hall, Mrs. Luther, speaker The morning lecture will be devoted to answering questions by the audience.

When contributors or correspondents have anything very urgent to present through these columns wisdom should provoke them to be brief. The rat with the longest tail gets into the hole last.

Rev. E. F. Curle, a Methodist minister is in jail at Martinsville, Ind., on the charge of arson. He was out on bail for trespass and drawing a revolver on his brother-in-law, and shooting John Young.

At the Sunday services of the Union Society it was announced that the anniversary of Modern Spiritualism would be celebrated in due form. A committee has been appointed to make all the necessary arrangements, and to confer with the lady members of the society during the week and report results next Sunday.

In calling for back numbers of THE BETTER WAY please give simply the number or date of paper wanted. The subject matter lends us no clue to the same, as we cannot remember the time of appearance of every article, or the mentioning of everyone's name in the correspondences. We leave this to the authors or readers, and to those who have been mentioned personally.

At a Pastors' meeting in Marshalltown, Iowa, in December last, it was resolved to amend the constitution by placing the word "evangelical" before the word "pastor" for the purpose of prohibiting Universalist ministers from holding services at the Soldiers Home in that place, and now there is a revolution among the soldiers to have Universalist services. They regard it as religious proscription.

The Episcopal bishop of Baltimore has issued an official letter to the clergy that the church law required that all the communion wine not used at the sacrament must be consumed by the minister and other communicants after the benediction—it having been the custom of rectors to keep in receptacles what remained of the sacrament after communion.—This is rather hard on these ministers who happen to be temperance men, while some may be delighted with the opportunity of having a good old time in the sacresty after church services.

The *Banner of Light* says: "We believe all who assume the cloak of mediumship for selfish purposes will in time be overthrown by the powers of truth. Our establishment has been mentioned as condoning wrong, all because we have recognized the sensitive susceptibility of mediums to adverse influences, in, as well as out, of the body, and been slow to condemn those who at first sight seem to be guilty of wrong-doing, lest we should misjudge the innocent." Correkt. Better let a thousand guilty ones escape than have one innocent or honest medium suffer.

A little dissenting is being manifested in consequence of the discussion "Is Spirit Matter?" Why? Is it not a purely spiritual subject? Does it not constitute one of the largest slices of the spiritual science? What it they discuss the subject under the head of "Evolution?" What difference would it make in the thoughts evolved or the light brought forth? None whatever. And Evolution is the basis for both Materialism and Spiritualism as a science. Without developing our science we shall make no progress in convincing the skeptical world of the truths of immortality. All cannot be convinced through the phenomena, as we see every day—many not being able to get anything through mediums, and thus denounce the phenomena as a useless appendage to Spiritualism. Such must be reached through other channels, and only by developing a science can we ever hope to own one. Such discussions lead to it, and are more instructive than vieing about the claims of Christianity, or the proofs of Jesus' existence, or what the early church did and did not do, and which generally ends in discord—a condition of mind harmonizing with the subjects. Let us hold to subjects of the present. Of such is true Spiritualism.

The entertainment at G. A. R Hall on Wednesday evening, the 12th inst., was attended by an intelligent audience and quite a large one to witness or be present at a seance in which independent slate writing was done. Though two of our best mediums, Mrs. Lizzie S. Green and Mrs. A. M. Motte, were the instruments for this phenomena, the manifestations did not come up to the anticipation of those who had come to witness it or obtain a spirit message. But, as Mrs. Luther said, one name obtained inside of a closed slate, is equal to a thousand, for it proved the presence of an intelligent force foreign to the medium or the committee holding the slate in company with the medium—a committee of two gentlemen (skeptics and strangers) and two ladies having been elected by the audience to sit at the table with the mediums to guard against "fraud" and afterwards report what they "saw." But as they did not see *how* it was done, though being satisfied that the *mediums* did not do it, they so reported—both mediums having received a number of names and messages which were recognized by those present. The general conclusion drawn therefrom was that if it depended on the mediums it would have proved a better success; but as it depended on the spirits and conditions the audience had to content itself with what was given—failures often convincing reasonable people more than too much success does. On the whole though it was a pleasant evening, for Mrs. Colby Luther devoted about forty minutes to lecturing on mediumship and conditions, and wherein she depicted facts so naturally that it was a feast in itself to listen to her.

Mrs. Colby Luther spoke as usual at the G. A. R. Hall on Sunday last to crowded houses. Her subjects were well chosen and ably handled. Among the questions in the morning asked by the audience was "Is Spirit Matter?" She said it was and it was not, according to the way we reviewed life. If we choose to denominate the whole of life matter, why, it was; but if we regarded spirit as the origin of all things, then it was not, and matter was only a manifestation of spirit. At the evening service Mr. Pratt of Whitewater, Wis., had a word to say, but modesty prevented him from saying all he had to say, and Mrs. Luther came to his rescue, explaining to the audience that Mr. Pratt was the gentleman and philantropist who had built a four story temple for the Spiritualists at Whitewater and dedicated it to the use of free thought. The same was named "Pratt's Temple of Science," and has already resulted in much good, giving Spiritualism a good foothold in that section and is now beginning to be felt as a power in Whitewater, even to the clergy extending a friendly hand across the bloody chasm. Had we but a few more such as Mr. Pratt. May he live to enjoy the blessings of his good work, on this side of the veil. Good done while in our power to do so, saves us much regret in the future.

"Spiritualism will have to bear the brunt of that again" remarked a gentleman after having seen the Enquirer's statement regarding the pranks of a Madam Dean—a woman who has been advertising herself as a medium and pretending to give revelations of the most astounding character. She did astound the community by skipping by the light of the moon after having fleeced a good many lambs of their small change. If people will be humbugged by pretended mediums we see no reason why Spiritualism should bear the brunt of it. We have given warnings enough to that effect, saying that therewere no "Madames" in Spiritualism, and that persons investigating the spiritual phenomena should first inform themselves of the whereabouts of genuine mediums, or those who do not mix the spurious with the genuine, and may be recommended by respectable Spiritualists as being honest and respectable. But there are a great many Nicodemuses among the investigators, who do not wish to be seen in the company of Spiritualists, and then sneak around after *dark*, to seek *light*, and in their grovelling fall into a pit. Not all are mediums who advertise themselves as such in the secular papers, and none are Spiritualists who prefix their names with a "Madame." Therefore beware of noisy or loud advertisers. The true medium is always modest, and modest because she is true to her religion, Spiritualism, which teaches moderation, modesty and morality.

Literary.

Phrenogical Journal for March contains its usual amount of interesting reading matter, including a cut of Edward Bellamy. Fowler & Wells, 775 Broadway, N. Y, Publishers.

Journal of Health for March is replete with healthful subjects good for both body and mind. It has entered its 37th volume and is fresh as ever. Office 206 Broadway, N. Y. Published monthly at $1.00 per year. Single number 10 cents.

Birchbark Series, No. 3 Vol. 2, contains "Journey of Life," reminiscences and recollections of Brick Pomeroy. A true story for boys and girls of any age. Written by himself. Published by The Advance Thought Company, 254 Broadway, New York City. Price 50 cents.

Is it Mary, or the Lady of the Jesuits? By Justin D. Fulton, D. D., President of the Pauliene Propaganda, and author of "Why Priests should Wed," "Rome in America," "The Fight With Rome," "Washington in the Lap of Rome," "The Way Out," etc. Published by the American Co., Boston, Mass. Price 25 cents.

Horticultural Art Journal for March contains an editorial on "Spring Planting;" contributions on gardening; the care of nurseries; good advice to horticulturists generally; colored plates of the Garber pear, and the flower known as the Polyntha—Clotilde Soupart (in bouquet); a list of horticultural societies, and advertisements relating to this science. Issued monthly at Rochester, N. Y. by the Secher Publ. Co., 336 N. St Paul street. Price $2 per year.

CORRESPONDENCE.

Watertown, N. Y.

The usual services were held in our Temple Sunday, Mr. Elgerly conducting and giving a good lecture, and closing with tests.

Mr Elgerly was at Copenhagen last week and gave two lectures to crowded houses, and from what they say he gives the best of satisfaction—so much so that they will have him. C.

Cleveland, O.

The 42nd anniversary of the advent of modern Spiritualism will be appropriately celebrated in Memorial Hall, 170 Superior street, on Sunday and Monday, March 30th and 31st. Speakers, Mrs. F O. Hyser, Hudson Tuttle, and probably Lyman C. Howe

Three sessions, closing in the evening with a public seance for independent slate writing, through the well known mediumship of the Banges sisters of Chicago.

THOS. LEES, Sec'y. J. W. POPE, Cond'r.

East Randolph, N. Y.

Mr. R. R. Jones writes that Miss Jennie B. Hagan gave an interesting discourse at the Union Church of that city, on the 10 n inst., the questions answered being varied and given by the audience. After the lecture scores of ladies and gentlemen came forward and were introduced to the speaker by the chairman, Mr. Jones, and congratulated her on the able manner in which she replied to the questions propounded. Many invitations were extended to Miss Hagan. She was the guest of Mrs M. A. Jones. She returns to that city in June.

Lawrence, Kan.

The Lawrence Spiritualist Society is doing a good work. It is legally organized under the laws of Kansas. They hold regular services each week in a commodious hall—the speaker at present being Mrs. A. L. Lull. We have had many others, including Mrs. Ada Foye.

This society has been organized over four years, and is recognized as a land mark amid the waves of factions.

This society gives socials and entertainments, which are well attended by the public.

There are many good mediums here and they will continue to increase. We hope success to THE BETTER WAY. H W. H.

Titusville, Pa.

Those living in western New York and northern Pennsylvania will find Titusville easy of access, and every effort will be made to make the celebration of the anniversary of the advent of Modern Spiritualism all that could be desired.

The Armory Hall will be splendidly decorated, a full orchestra in attendance, and a thoroughly representative gathering.

The friends will accommodate all they can, and arrangements will be made to furnish hotel accommodations at low rates

Services Sunday afternoon at 3 o'clock, evening at 7:30, March 30th, and a meeting on Monday evening at 8 o'clock, to be addressed by various speakers. Excellent music at each meeting. Every body in this district should attend and make this a mammoth gathering. WALTER HOWELL.

Buffalo, N. Y.

Miss Hagan filled her engagement at East Randolph, N. Y., last Monday night. Mrs. Judge Coock, of Jamestown, went the rounds with Miss Hagan, stopping at the residence of Mr. R. R Jones at Randolph. Tuesday evening Miss Hagan lectured at Meadville, Wednesday evening she gave an entertainment at the residence of President A. Gaston, before a large audience. Thursday night she gave a reception at the house of Grover Gaston at Conneaut, Pa. Friday night another reception at the house of Sawyer Roddey, Meadville. At this reception the daughters of Mr Roddey sang beautifully, assisted by Mr. Bemis, and Mr. Porter played and sang also Miss Hagan goes to Steamburg, Pa., the 21st, and she lectured for a crowd at our society, Sunday 16th

Yours, DENNIS.

Boston, Mass.

The 42nd anniversary of modern Spiritualism will be observed by the Echo Spiritualists Society in America Hall, 721 Washington street, at Boston, on Sunday and Monday, March 30th and 31st. Services each day at 10 a. m., 2 and 7:30 p. m. sharp.

PROGRAMME.

Sunday at 10 a. m., Joseph D. Stiles, at 2 p. m., Dr. H. B. Storer; at 7:30 p. m., Joseph D. Stiles. Monday at 10 a. m., Mr. Samuel Wheeler, of Philadelphia, followed with tests by Joseph D. Stiles; at 2 p. m., C. Fannie Allyn, followed by Mrs. Sarah A. Byrnes; at 7:30 p. m., Mrs. Juliette Yeaw, followed by a test seance by Joseph D Stiles.

Short speeches will be participated in by Mrs. Kate R. Stiles, Mrs. Maggie Folsom Butler, Dr. A. H. Richardson, Mrs. Carrie E S. Lorring, Major Samuel B. Bancroft, Miss Nettie M. Holt, Mrs. A. E. King, Dr. P. C Drisko and others, as preliminary to the regular service; also a service by the children will form a part of one service.

M. Florence Johnson, of Milford, Mass., the popular elocutionist and a graduate of the Boston school of elocution, will be present the entire session and render several selections.

Music will be furnished by the Echo Chorus, with F. F. Harding, cornetist, assisted by Mr F. L. Young, pianoforte teacher, and others.

Friends should remember that the large commodious reception parlors connected with the hall (also the cloak and coat rooms) add much to the home feeling and comfort of all who attend. Also the hall is located on a direct line of horse cars from all of the depots. DR W. S. HALE, Cond'r.

Forty-Second Anniversary of Modern Spiritualism, Summerland, Cal.—Preliminary Notice.

The forty second anniversary of Modern Spiritualism will be celebrated by a five days' meeting at the new spiritual colony at Summerland, Cal., in a manner befitting the importance of the occasion. The principal speakers and mediums engaged are Moses Hull, Prof. J. S. Loveland, W. J. Colville, Mrs. Maude Lord Drake, Mrs. Ellen Wilson-Marchant and Mrs. Mollie B. Anderson, and others are expected, making an array of talent equal to that engaged for the protected camp meetings in the East.

The excursion rates will be given from San Francisco by the Pacific Coast Steamship Co., and by the S. P. K. R. Co., from all points on its line to Summerland.

The price of meals at the restaurant, where ample provisions will be made, will be at the very moderate rate of 25 cents each. Rooms at the hotel and cottages can be secured by immediate application to Henry B. Allen, Secretary of the Executive Committee. To those who bring their blankets cots will be furnished free.

There will be three meetings daily in the new Library Building, which will be completed in season for the occasion. The Library Building will cost about $3,500, and is a substantial evidence of the generosity of the friends and the indomitable will and perseverance of the residents of Summerland, which is remarkable, considering that the first building in the colony was erected only about one year ago.

Good music has been secured, and a grand dance, with supper included, will close the anniversary proper, Monday, March 31st. The exercises will close April 1st. A grand spiritual treat is promised, and a cordial invitation to attend is extended to all interested in Spiritualism.

Indianapolis, Ind.

I arrived here from Springfield, Saturday, March 1st, and went to my friend, Dr Cunningham, where I remained until the middle of the following week, when Mrs. Brooks arrived from Washington, having previously secured rooms for light housekeeping and are now pleasantly situated in the same block with my friend. Sunday dawned bright and clear, and with it a very fine audience. In the evening the house was well filled. Last Sunday was also bright and pleasant, with a fine audience in the morning and a full house in the evening. I find the society in a good, healthy state. They had no speaker for February, as none could be obtained after Mrs. Van Duzee was obliged to leave, so they held but one service a day and depended on home talent, which is a most excellent idea The Lyceum is in a most prosperous condition, and great interest is exhibited on the part of the children. Prizes have been offered to the scholars to the one who would bring the most scholars, one to the girls and one to the boys. Mr. Herman's little girl carried off the prize for girls, the boy's name I have forgotten. The prize offered is a book worth a dollar. The same prizes are offered again this month. The Lyceum is busy preparing for an exhibition, which comes off Tuesday evening the 25th I know it will be a success; for whenever know the children to make a failure? One thing that cannot help but interest one, is the interest the children take and the excellent way they give their recitations. The Ladies' Aid is doing an excellent work, and it meets every week at the different members' houses. It takes part in the entertainment which comes off the 25 th, and no doubt will add much to the pleasure of the evening. Last Tuesday evening the society gave a masquerade party, which was very largely attended and enjoyed by all. In these social gatherings there is a spirit of friendship evolved, which is the key of success to any society. The society has, indeed, great cause to congratulate itself on the prosperity of all its undertakings. They intend to celebrate the anniversary in a proper manner on the 30 th, which is Sunday, and extend a cordial invitation to all friends. Trusting all are moved to advance the cause we love so well

I am as ever yours in the cause of truth,

G. H. Brooks.

Chicago, Ill.

The Peoples Spiritual Society held its regular meeting at Bricklayers Banner Hall, 93 Peoria street. Mrs. S. E. W. Bishop gave an excellent address on "What Shall the Harvest Be?" to a full house. The quartette sang a beautiful selection. Mr. Fairman, Mr. Glass, Mr. Garner, Mrs. Gage and Mrs. Clark followed. Mrs. Bromwell, Mrs Gage and Prof. Van Horn gave some very fine tests to the hungry seekers after truth.

Yours truly, J.

Bricklayers' Banner Hall, 93 S Peoria st., was filled with an interested audience Sunday, 16th inst., at the evening meeting of the Progressive Spiritualists. Prof. Van Horn, the medium's subject being "The Power of the Will." Many direct spirit tests were given and recognized individually.

Subscriptions for the medium's defense fund are increasing. Mrs. Sawyer's friends have secured able and influential attorneys in her case, namely, Judge L L. Mills and Albert Phalen, of this city. Judge Mills was the prosecutor of the celebrated Dr. Cronin murder case recently. The Spiritualists have the confidence of the above attorneys, and say they will win. Evidence presented in court will show that the prosecution has a weak case, and thus prove a reaction in public sentiment in favor of Mrs. Sawyer, the persecuted medium. Friends everywhere interested are solicited to remit to the secretary, G. L. S. Jenifer, 220 West Monroe street, Chicago, Ill., by P O. money order, draft or registered letter. All persons contributing to this defense fund will have mailed free to them at the conclusion of this most interesting and important trial a printed copy of the court proceedings from the beginning of her arrest, and the facts bearing on the case, with a biographic sketch of the medium's life, etc. Letters of encouragement, with financial aid enclosed, are being daily received by this medium, showing that there are two sides to this matter, and when the truth is brought out at trial she will be vindicated. VERITAS.

The Peoples' Progressive society of Spiritualists held an unusually interesting session to-day at their hall, 116 Fifth Ave.

There were many of the finest test mediums in the city in attendance, and two hours were devoted to test giving, as it seemed there were so many present who had so long been hungering and thirsting for some sign of their loved ones presence, that we felt it a duty to give them the best part of the afternoon.

The services opened with an invocation from Mrs. Mattie E. Hull, followed by a hymn, and then Mrs. Hull addressed us. Her subject was "The price of truth." A finer subject or more eloquent address it has never been the lot of the writer to listen to. The breathless silence that prevailed during her discourse, and the hearty applause which greeted her at its close, was a sincere token of its worth.

A song by Dr. Phillips, followed by psychometric tests by that gentleman, were fine and fully appreciated. Mrs. Andrews, Mrs. Cutler and Mrs. Coverdale gave some very fine tests, all of which were recognized; and many other tests were given by good mediums whose names are unknown to me at time of writing.

The Children's Lyceum had a good attendance, and held an interesting session. We need more leaders, but we shall undoubtedly get them in time, for the people are awakening to the necessity of the Lyceum as a future support of our most sacred and beautiful and philosophic religion. Let us so educate our children that they may have no dread of that natural change called death, but which is really but the beginning of life. MRS. L. A. COLE, Sec'y.

Pittsburgh, Pa.

In looking backward over the good work accomplished in our society during the three months just passed, we can say it was well done. Under the guidance of noble spirit workers our society has been moving along better than might be anticipated. We have had with us some of the best workers on the spiritual rostrum, who have given to us lessons and sweet messages from our dear loved ones who have gone to the bright summerland, and are always anxious to return and give us such teachings as will enable us to come to a closer communion with them, if we appreciate and welcome them whenever they try to come.

Edgar W. Emerson, whom I suppose every reader of THE BETTER WAY has heard of, was with us during the month of December. Brother Emerson is one of the many speakers who always receives a hearty welcome in our society from all members and visitors, and during his ministration many sorrowing hearts were made happier, as through his medial powers the way was opened for the spirit world to show it in its blessings and make known the return of father, mother, husband, wife, brother, sister or child to their friends present. Messages from spirit loved ones are always recognized.

In the month of January we had Mrs. Helen Stuart-Richings, a noble and interesting speaker in the spiritual cause, and she also has won—through her amiable disposition and constant desire to help where needed—the hearts of every one she comes in contact with, and she can count many friends who look forward to the time she will be with us again. Mrs. Richings discourses are eloquent and clear for all her hearers to comprehend. Her psychometric readings of articles given from the audience, and with messages from spirit friends to the owners of these articles are, in every instance, recognized as correct. May she retain her health to be with us repeatedly in time to come, is our sincere wish.

Following Mrs. Richings we had our dear sister, Ella M. Stevens, assisted by Brother Charles Lindsay, both being members of our society, and, therefore, home talent, and so much more appreciated. Mrs. Stevens is one of the grand and noble women who have given themselves to the spirit world to be used as instruments by the highest intelligences to give to mankind the truths of a grander life to come. The many lessons given by the guides are very highly thought of. The best wishes of all are with Mrs. Stevens.

Brother Lindsay's services as a platform test medium have been very much appreciated by the large number of friends, and we all look forward to the near future when Brother Lindsay will be second to none as a test medium on the public platform.

Again we change to take up the grand inspired work of another—one who is so perfectly in harmony with the spirit world that only words of love to all are uttered through her, and this especially favored one is Mrs. H. M. Wallace Her many admirers look toward her coming as the advent of a heavenly treat. Many pleasant hours are spent with her and her exalted guides, who carry heavily blessings to earth's children. A few hours spent in their presence bring joy and gladness to the heart, and brings this earth a step nearer to our future home in the sweet summerland.

This month we have with us Brother and sister Kates and all their friends, and this means every person coming into our hall. Expect to have a grand time while they are here. J. H. LOHMEYER,

Secretary First Church of Spiritualists.

New York.

At the First Society of Spiritualists of New Mrs. Nellie J. T. Brigham discoursed in the morning upon various subjects given by the audience.

At the afternoon meeting the exercises were begun with an organ prelude, and after the other preliminaries, Mrs. M. E. Williams read the fifth chapter of St Mark, which furnished a text for an excellent discourse, and was taken up by other persons who treated the subject in an equally interesting manner. Mrs. Williams said that Spiritualists should have a better understanding of the Bible, and not so obstinately ignore the truths which it teaches. They have no right to disregard its precepts which are so consistent with the doctrines of Modern Spiritualism. What is now spoken of as "obsession," is a spirit influence that was spoken of by Jesus, she said, was nothing more nor less than a medium—a very good one—who had to have "conditions" suited to him in order to effect his manifestations. She had no idea of classing the medium of the present time with the "gentle Nazarene," but that the laws that ruled him exist in connection with the mediums of our time.

Mrs. Dr. Hervey, nee Summerville, enlarged on the ideas set forth by the previous speaker, and said that the spirit which inspired the author of the Bible is abroad today. The New Testament would be an invaluable guide to all developing mediums, and should be carefully read by them.

Prof. McDonald also delivered an interesting essay on the same subject.

Mr. J.W. Fletcher, referring to the remarks on "sentimental" Spiritualism, said the imaginative facts of a dreamer have no place with the real Spiritualists, but substantial facts appeal to them as people of common sense. The Bible does not explain itself to the reader, and 40,0.0 ministers in the United States are incapable of solving its meaning, but Modern Spiritualism is the only religion that carries its explanation at first sight. The Bible teaches the immortality of animals, at which some people seem shocked, but the speaker asked which is the higher, the miserable drunken human being who walks the street, or the noble, sober dog that walks on the other side? And the speaker thought that if that ignoble man gains admission to heaven, it will be because the dog is dilatory in closing the door, Mr. Fletcher did not think those pure who have not passed through the crucible of affliction and sorrow; but those who have had the experience and are able to say, "get thee behind me Satan," and are able to resist temptation. Dr. Weeks and others also spoke.

The evening services were begun with an invocation by Mrs. N. J. T. Brigham, after which Mr. Carlos F. Florentine sang a solo in beautiful style, for which he received rapturous applause.

"What was the origin of the human species, and what has been its development, spiritual, mental, physical; and also what is the purpose and destiny of mankind."

In answer to the above question, propounded by a member of the society, Mrs. Brigham said, in part, that it is not correct to believe that out of nothing something came, and it is wonderfully strange that God should not create Eve out of the same material with which he formed Adam. Man has progressed from an animal state, and when the first words were spoken by the human family, man placed his foot on the first round of the ladder upon which he continued to mount till he has reached his present advanced and glorious state. The future means progress mentally, morally and spiritually, and our motives are to be regulated by the divinest and purest ambitions. The tide is coming to sweep away superstitions. The truth of God is eternal, and only error that can perish. Mortals should rejoice, for humanity is to rise in glory and beauty—will rise into grander and holier conditions than it ever has before. Fraternally,

PATTERSON.

Brooklyn, N. Y.

A complimentary entertainment was given by the Brooklyn Spiritualists to their chairman, Mr. D. Coons, at Conservatory Hall, on Thursday, March 6th. A full house greeted the artists and managers. The program consisted in a fine selection; an address by Mr J. W. Fletcher; a recitation by Mrs. Renouf; a song by Mr Carl Florentine; and a piano solo by Mrs. Edith Whylie. The program closed with a short selection of descriptive stereoptican views by Mr. Fletcher and assistants.

On Friday, March 7th, the Independent Club held one of their enjoyable social entertainments at their rooms, 104 Fulton street. This was Longfellow's night, and many of his master pieces were recited.

The Progressive Conference held its Saturday evening conference on March 8th. It was announced that the subject would be "Shall this conference give its sanction to the bill prepared by Judge Dailey and presented to the State Legislature for a special act to punish fraud by so-called mediums. The hall was filled. Mrs. Emily B. Ruggles led off by reading the bill presented by Senator Birkett. She then gave her reasons, in a spirited address, why the bill should not pass. She was followed by Mrs. Peasley, who thought we should vote to sustain Judge Daily, as he was a good, staunch Spiritualist, and would not present any bill that Spiritualism did not need. Mr. LaFame was rather on the fence; he claimed the Judge did not mean to strike a blow at any genuine medium, but attacked only frauds; yet he thought Spiritualists could take care of the frauds in their ranks without calling upon the State to pass a special law to suppress them. Mrs. Renouf then read a communication purporting to come from her spirit guide, pitching into frauds of all kinds, claiming that Spiritualists themselves, by their treatment of mediums, made most of the fraud we now complain of, and if we would suppress fraud commence in our own hearts, the spirit world will take care of its instruments, never mind what laws the legislatures pass. Mr. M. M. Pomeroy then gave an intelligent view of the situation, and enlightened the audience on many points of law they were in ignorance of. He claimed that religious bodies always attended to the frauds in their special field of action; to do otherwise was to ask those in ignorance of your claims of truth and fraud to give an unbiased opinion of what they knew nothing about. He was not worried about the bill. He thought the Governor was too sensible to allow it to pass his notice, and that Judge Daily made a mistake in presenting the bill. Dr. Weeks, of New and Judge Dailey's acts. He thought it was time that fraud in the cause of Spiritualism was dealt with as it deserved. He held that Spiritualism would never be popular until it was divested of all fraud in the so-called mediumship. His remarks were vigorous and to the point. Mr. Ewell thought the bill should not pass, as it would be a damage to the community at large. Mr. Haslem thought we ought to put our foot down on any bill that pretended to regulate Spiritualism. We know nothing of ourselves, and in the face of that fact try to teach others. He was satisfied to live and learn more of himself before he attempted to make laws to control others. Capt. Dye took strong grounds against any a tempt to suppress mediumship. What appears to be fraud to one is truth to another, and if this bill becomes a law all true mediumship would suffer in skeptical hands as being fraudulent. Mr. Delaree, who acted as chairman in the absence of the President, said he did not believe there was one person in that audience that would not put their foot down on fraud wherever it was found, yet in voting on the question before us we must take into consideration the position in which we stand as Spiritualists with the outer world. Hardly a person in the great sea of humanity who has never received some proof of Spirit communion would believe you under oath, if presented to them as a juror, and you stated you had communed with the so called dead. Now, if they would not believe you, would they believe any medium pretending to give you communications or producing forms of spirits, said to be your loved ones, that the world calls dead, No matter how convincing the fact is to you, would they not be backed up by prejudice, bigotry and creeds, condemn all presented as mediums to them as frauds, and thus be amenable to the law. Are you willing to vote to place in the hands of a skeptical public a club to beat your mediums out of mediumship. To my mind this bill is an insult to the intelligence of Spiritualists when we ask legislation to punish mediums, who are often made frauds by the treatment they receive from those who should be their protectors. A vote was then taken and almost unanimously given in the negative. Thus this conference puts itself on record against any interference with its religious rights of worship, believing their own common sense could distinguish fraud from genuine mediumship, and if fraudulent, find a remedy to suppress the same in their own ranks. This conference is arranging a fine program for March 29 h, which is their anniversary, as well as the celebration of the anniversary of the advent of Modern Spiritualism. DELEREE.

New Orleans, La.

I write a few lines, thinking your many readers may like to know what is doing in the Crescent City in regard to Spiritualistic matters. The New Orleans Association of Spiritualists hold their meetings in a nice little hall at No. 10 St. Peter street, opposite the beautiful Jackson Square, which is filled with grand trees, beautiful scenery, fine flowers and fruits of various kinds, all of which yield their rich perfumery the year round. In front of the Square stands the grand old St. Louis Cathedral, whose clock tolls the hour for our meetings to commence and close. The regular meeting are: Sunday morning, 10:30; night, 8 o'clock; and on Thursday evenings also at 8 When we have no speaker our meetings are of conference and seances, as we find more persons desirous to see the proof of spirit intercourse than to be told of what some one else saw. We find an increasing desire on the part of the masses to investigate, and we wish to help all we can to that end. A few weeks ago Brother Thomas P. Beals, from Portland, Maine, paid us a visit and spoke for half an hour, and so interested the audience that all were sorry when he closed. We were on the following Sunday favored by the presence of Dr. and Mrs. S. N. Aspinwall, of Minneapolis, Minn., who are both good earnest workers in the Spiritual vineyard. Mrs. Aspinwall is a clear and forcible speaker under control or otherwise, sending home every word with telling effect. After a short lecture by the Doctor or herself, she commenced to give tests, most of which are well recognized, and some are very startling, and carry conviction to many minds. Should they ever return here they will be welcomed by many new made friends. They have now been in our midst something over one month, holding four meetings each week and giving private sittings daily. We have also been favored with the company of Brother Alfred Weldon, of Chicago, who has been quite an addition to our meetings by timely suggestions in various ways, and in the musical department in particular. We shall regret his departure. Before closing, I would say that while this Society is not supplied with cash to send for mediumistic or eloquent speaking talent, should any such talent be passing this way, as did Brother Thomas P. Beals and later the Dr and Mrs. S. N. Aspinwall, we shall be most happy to have them call and see what we are trying to do, and we will give all the assistance we can to make their visit agreeable and beneficial to all who seek for the Better Way.

JOHN ROBINSON, Pres.

Many Thanks.

B. F. POOL, CLINTON, IA.

Dear Sir and Brother:—Your Melted Pebble Spectacles received, and a real perfect fit. Many thanks. I recommend your new clairvoyant method of fitting eyes to all who want glasses fitted to perfection.

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MOVEMENTS OF MEDIUMS.

G. W. Kates and wife are engaged at Pittsburg, Pa., for month of March.

Harrison D. Barrett, is open for engagements to lecture. Address 982 Grove street, Meadville, Pa.

Myra F. Paine desires engagements to lecture for spring and summer months. Address at Painesville, O.

Bishop A. Beals has been engaged by the St. Paul Society till 1st of June. Address 240 Arundel street, St. Paul, Minn.

F A. Wiggin speaks in Chelsea, Mass., in March and April. Address for lectures with Lewis, 9 Bosworth st., Boston, Mass.

Miss Jennie B Hagan will make engagements for fall and winter week evenings for 6, 10 and 12 lectures Address 52 Irving street, South Framingham, Mass.

J Wm. Fletcher lectures in Brooklyn, N. Y., during March, May and June; in Springfield, Mass., during April. Address 142 West 16th st eet, New York City.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Mrs. E Cutler, the Psychrometic reader and test medium, is at present in Buffalo, N. Y. She can be addressed care of Mrs. N. N. Hunt, West Ave., near Ferry street.

Mrs Maggie Stewart, platform test and clairvoyant medium, 281 East Main street, Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Dr. A. W. S. Rothermel will take up a line of travel along the N. Y. C., C. & P R R., and the Michigan S. R. R., stopping at Rochester, Buffalo, Erie, Cleveland, Pittsburgh, and probably Dayton and Cincinnati. Those along the line desiring his services as a medium may address him care BETTER WAY.

Lyman C Howe speaks in Cleveland, O., in March, and Washington, D. C., in April. He is yet free for May and June, 1890. He is engaged for Tuesday, Thursday and Sunday, July 29th, 31st and Aug 3rd at Cassadaga; and from Aug 9th to 18th at the Iowa Camp Meeting. He is yet free for last two weeks of August

Prof. W. F. Peck is lecturing during March in Willimantic, Conn, to good audiences. The first two Sundays of April he will be in Haverhill, Mass. The last two of April and first two of May in Worcester, Mass., and the last two in Stafford, Conn. He is now making up his list of engagements for next season. Address, Willimantic Conn.

Mr. F. A Wiggin, inspirational lecturer and test medium, is to be in Portland, Me., March 21 and 9th; in Haverhill, Mass., March 16th; Newburyport, March 23d; in New Bedford, March 30th and April 6th; April 13th in Waltham, and April 20th and 27th in Bridgeport, Conn Would like engagements for the month of May. Address 23 Hawthorne St., Salem, Mass.

Dr. W. A. Hale, President of the Echo Spiritualist Society, Boston, Mass., has the last two weeks of July, also the months of August and September open for camp meeting engagements. Associations desiring his services as a lecturer and test medium should address him at once at his office, 66 Russell street, Charlestown District, Boston, Mass. Terms reasonable.

Mrs. E.Cutler, of Philadelphia, Pa., test medium and psychometric reader, having finished in Watertown and Copenhagen, N. Y., will be in Buffalo, N. Y., during March, would like to make engagements with societies for April and May. Will go on reasonable terms, and those not able to pay speakers will give them a little of her time and experience. Address 1142 West Avenue, Buffalo, N. Y.

Testimonial.

Los Gatos, Cal.—Prof. A B. Severance, Milwaukee, Wis—Dear sir: Your reading of 18 h inst. to hand, for which many thanks, I may may say it is wonderfully correct in every particular, according to my own and others' judgment. Yours, WM A. HAY.

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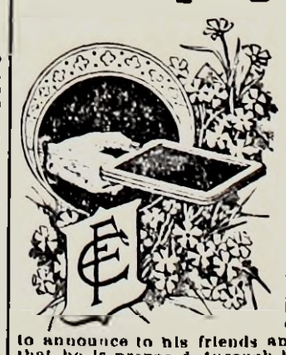
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Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J.. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.—THE BETTER WAY.

Ladies' Department.

"My Wife's a Winsome Wee Thing."

CHARLES MACKAY.*

I.

My wife's a winsome wee thing,
Wed twenty years or mair,
And aye the bonnier growing,
As baith mine eyes declare.
'Tis love that made her bonnie,
And love that keeps her sae,
In spite o' time and fortune,
On life's uncannie way.

II.

Love scares awa' the wrinkles
From aff her smooth white brow.
And duty done through good and ill
Aye kept her conscience true—
And yields her happy piece of mind,
If e'er the world goes wrong,
And turns the murmur of lament
Into a cheerful song.

III.

The kisses gather on her lips
Like blossoms on the rose,
And kindly thoughts reflect the light
That in her bosom glows—
As wavelets in a running stream
Reflect the noontide ray,
And sparkle with the light of heaven
When rippling on their way.

IV.

She is a winsome wee thing,
And more than twenty year
She twined herself about my heart
By all that can endear;
By all that can endear on earth
Foreshadowing things above,
And lead my happy soul to heaven,
Rejoicing in her love!

—Blackwood's Magazine.

*Written on the evening previous to the day of his demise. In good health, unconscious of the nearness of his sudden transition, the latter half of the last stanza of this beautiful tribute to his wife, are of a highly prophetic order. He passed away in December of last year.—ED. B. W.

THEIR IDEA OF LUXURY.

A group of women were talking together the other day, when one of them started the question, "What is your idea of luxury?" Without a moment's hesitation, a very bright woman answered, "The possession of something I don't own." A silence had fallen on the group when the question was asked, but this answer was received with applause. And then they entered into detail. They were all clever, refined women, but none of them owned distended purses. They generally wore pretty gowns, stylish hats, and neat gloves and boots, but as a whole they did not swathe themselves in lace, nor did any of them own horses; there were not more than a dozen diamonds among them all, and they were none of them idlers, nor did they wish to be. One of them, noted for her extreme neatness of dress, said that her idea of luxury meant clean linen twice a day and a Russian bath once a week. She declined to say how often she indulged in clean linen; but no member of the group had ever seen her when her ruches at neck and wrists were not immaculate, nor when there was the tiniest speck on her snowy petticoat. As to the Russian baths, she said that she managed to take two a year, instead of fifty-two. They are expensive luxuries to a woman of small means who has her own bath tub wherein she may splash by the hour without extra charge. The next woman, who was the envied possessor of a magnificent quantity of hair, said that she wanted a maid to take care of it; that would be a luxury to her. The care of her hair required time and strength, and quite exhausted her. But she met with no sympathy. She was promptly told by all the women present that if she could acquire so much hair without a maid that she did not need one, and should be willing to undergo any amount of fatigue to be able to possess her "crown of glory." The unlimited supply of clean linen and the baths appealed to every woman present, but they seemed to think that women with hair did not need a maid to take care of it; only women with scant hair needed one to brush and shampoo, and so improve what little they had. Woman number three said that her idea of luxury was having plenty of pocket money; not money for household expenses nor for gown, boots and bonnets, but money to spend on little things. For instance, if she went into a shop and saw something pretty—a picture, vase, scarf, or glove box—she would like to be able to buy it without stopping to ask, can I afford it? And without stopping to say, I will give up such a thing that I need for this that is so beautiful I must have it. She cared neither for diamonds nor horses, but she did enjoy spending money, and spending it on pretty things. It was hard for her to pass by all the beautiful things in the shop windows, but her limited purse compelled her to do so more than half the time. The next woman said she wanted a maid all the time. Shoe buttons were troublesome, dusty dresses played havoc with her temper; neck ruches were refractory, and mending kept her nerves in a constant state of irritation. She said she could face a great and terrible trial with calmness and courage, but that these little things made her quail. She openly confessed her cowardice in these matters, and said that she wore a pair of shoes until all the buttons were off and then put on another pair, and so on until all her shoes were buttonless. This woman met with a great deal of sympathy; there are very few women who enjoy these small details of the toilet; they put up with them because they must, but there is hardly a woman who would not have a maid if she could. There are, of course, a few examples of total feminine depravity who have declared against maids; but such cases are rare, and they are generally women who are rich, but too stingy to part with sufficient money to pay a maid. Often, too, the strong-minded declare themselves quite independent of any such help; they would scorn to have done for them what they cannot do themselves. But the average woman dearly loves to have a maid; it is such a relief to get rid of one's back hair. There was another woman who said that her luxurious soul would only be satisfied with an opera box, she was passionately fond of music, and she desired an opera box for every operatic performence during the season. And yet another woman wanted a saddle horse. She did not care for driving; it was tame work; but she liked the excitement of a canter three or four times a week. These are modest luxuries, but they represent the ideas of the average woman of refinement. —The Philadelphia Item.

Female Nom de Plumes.

The day of nom de plumes is nearly over, but a few still keep up the good old custom. It is many a long day since the intense Southern romances of Marian Harland first appeared in the book shops, and years elapsed before we learned that her real name was Mary Virginia Terhune. She allowed her identity to transpire about the time she exchanged the novelists' art for the culinary. A young writer, well known through Scribner's Magazine as Octave Thanet, adopted a pseudonym in the first instance through lack of confidence in her own powers, but most of her admirers know that it covers the individuality of Alice French. It is well known that a little friend of the then equally diminutive Louise de la Ramee, found the first name too much for her, and could do no better than Weedie. It hung itself up on a peg in the memory of the future novelist, and when she wanted a nom she took down her former friend's abortive attempt, recut and draped it, and so gave Ouida to the world Margaret Hungerford is now known in England as the Duchess. She signed it to her first book, but although her English publisher objected to its use, he neglected to correct the plates before they were sent across the water. She used it to carry out a friendly joke, being known in her coterie as Her Grace the Duchess. When a girl she was small, slight, and retiring, hence got her sobriquet, which is probably as appropriate as many an heriditary one. When Mrs. Jenny Croly was a child her pastor sent her a book of Benjamin Taylor's poems, adding that she was the Juniest little girl he knew. Her family nicknamed her Jennie June, and when she began to write for the press she took refuge behind her babyish alias. She has since made various efforts to shed it, but all of no avail. Mrs. Alexander is known in private life as Mrs. Alexander Hector, and cut her husband's name in half when she ventured before the public, because she had no hope of the remarkable success which awaited her. Marietta Holley chose the name, Josiah Allen's Wife, because she was tired of fanciful and sentimental signatures, and wanted something in keeping with her plain, sensible New England stories. Mrs. Lippincott was called Grace in her infancy, but christened Sarah Jane, which, however, went melodiously enough with Stuart. When she began to write she resumed the name of her babyhood; and to it her mother gracefully added Greenwood.

Miscellaneous Items.

Further information of the young English woman who is to take up Father Damien's work among the Hawaiian lepers gives her name as Amy Fowler. She is 27 years old, has been preparing for seven years to devote herself to this work, and has qualified herself by work in the Paris hospitals, and, moreover, has, under Pasteur, been making scientific investigations in regard to the disease.

The North, the excellent Scandinavian-American paper published at Minneapolis, reports that in Sweden "the election of female school board officers has now become the order of the day, notwithstanding that three months ago there was not a female member of any school board in the kingdom. The latest election of this kind was that of Countess Augusta von Essen, at Helsingborg, also that of Mrs. d'Angotte, at Grimeton, Halland's lan."

Nylande (new soil), the organ of the Norwegian's woman's cause society, edited by Miss Gina Kroy, has completed its third year. It is published twice a month, and aims to keep its readers informed on matters of special concern to women at home and abroad.

Ten women, including Pundita Ramabai, were delegates to the fifth national congress of India.

Miss Gertrude Magill, a daughter of the president of the Swarthmore college, Pa., is about to enter the ministry.

Dr. Sarah E. Sherman, of Salem, has been elected a member of the board of trustees of Boston university.

On Sixth avenue, near Twelfth street, New York, there are two sisters under 24 who conduct a very profitable jewelry business. One is an expert clock maker, and both repair watches, mend jewelry, set stones and sell goods.

Mrs. Julia A. Sabine, an occasional contributor to The Republican's literary department, has in the Woman's Cycle for February 6th an interesting article on "Women pre-emptors in Colorado."

Miss Anthony

Has a strong, sincere countenance; she was never a pretty person, but there could be no greater mistake than to represent her, as she has so often been represented, as sour, censorious or forbidding of appearance and demeanor, or as a tedious and antique old maid. She is a very young woman for her seventy years, full of interest in life, well informed beyond the average of congressmen, and thoroughly at ease in society, as indeed her knowledge of men and women could but make her. She dresses in a way which, while it commonly retains something of Quaker simplicity in cut and style, nevertheless does not disregard fashion, and is sure to be of excellent and, when appropriate, of expensive material. She has been having honors from all the land on the occasion of her seventieth birthday, and was a particular ornament of the national woman suffrage convention, which met in Washington recently. At the dinner given her at the Riggs house there were songs, poems and speeches, by men and women; among the authors of verse Harriet-Hosmer, the sculptor, and Mrs. Isabella Beecher Hooker; toasts were responded to by Mrs. Ormiston Chant, of England, Mrs. Clara B. Colby (editor of the Woman's Tribune, of Washington), Robert Purvis and Mrs. Elizabeth Cady Stanton, as well as others; and letters were read from John G. Whittier, William Lloyd Garrison, George William Curtis, Senator Hoar, Senator Sherman, Senator Manderson, Speaker Reed, Louisa Thomas, Lucy Stone, Frances Willard and Rev. Rush R. Shipper. There were calls for Miss Anthony, and she responded as far as her feelings would let her. Probably never in her life had she found it so hard to make a little speech. She never looked better. A rich, ruby hued velvet gown, with point lace about the waist and sleeves, made her a superb toilet.

"Vas Marriage a Failure?"

Vas marriage a failure? Vell, now, dot depends
Altogeddher on how you look at id, mine friends,
Like dhose double-horse teams that you see at der races,
Id depends pooty mooch on der pair in der traces;
Eef dhey don'd pull togeddher right off at der start,
Ten dimes out of nine dhey vas beddher apart.

Vas marriage a failure? I ask mine Katrine,
Und she look at me so dat I feels pooty mean.
Dhen she say: "Mr. Strauss, shust come hear, eef you blease,"
Und she dake me vhere Yawcob and leedle Loweeze
By dher shnug trundle-bed vast shust saying dheir brayer,
Und she say, mit a smile: "Vas der some failures dher?"

—Yawcob Strauss, in the Boston Pilot.

Proud of His Wife's Piety.

I have a friend who doesn't go to church himself, but sends his wife regularly. I dined with him last Sunday, and he took advantage of the circumstances to display her devotional tendencies before company.

"What was the text, Sue?" he asked.

"Oh, something somewhere in Generations; I've forgotten the chapter and verse. Mrs. Hughes sat right in front of me, wearing the worst looking bonnet I ever saw on a woman's head."

"How did you like the new minister?"

"Oh, he was simply superb! And Kate Selwin was there in a sealskin that never cost a cent less than $100."

"Did he say anything about the new mission fund?"

'No; and the Jones girls were rigged out in their old silks made over. You would have died laughing to have seen them."

"It seems to me you didn't hear much of the sermon."

"The fact is, George, the new minister has a lovely voice; it almost put me to sleep."

A long silence followed, during which George absently helped me to pickles and mustard, while his wife sat looking as demure as a saint at a circus. Suddenly she exclaimed:

"There! I knew I forgot to tell you something! The fringe on Mrs. Brown's cape is an inch deeper than mine, and twice as heavy."

My friend changed the conversation to the last new novel.—Lewiston Journal.

"Thou must be true to thyself,
If thou the truth would teach."

Curative Powers of the Lemon.

Lemonade made from the juice of the lemon is one of the best and safest drinks for any person, whether in health or not. It is suitable for all stomach diseases, excellent in sickness, inflammation of the bowels and fever. It is a specific against worms and skin complaints. The pippin, crushed, may be used with sugar and water and taken as a drink. Lemon juice is the best anti-scorbutic remedy known. It not only cures the disease, but prevents it. Sailors make daily use of it for this purpose. We advise every one to rub their gums with lemon juice to keep them in a healthy condition.

The hands are also kept clean, white, soft and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fevers, mixed with strong, hot, black coffee, without sugar. Neuralgia, it is said, may be cured by rubbing the part affected with cut lemon. It is valuable also to cure warts. It will remove dandruff by rubbing the roots of the hair with it. It will alleviate and finally cure coughs and colds, and heal diseased lungs if taken hot on going to bed. Its uses are manifold, and the more we employ it internally the better shall we find ourselves. A doctor in Rome is trying it experimentally in malarial fevers with great success, and thinks that it will in time supersede quinine.—Rochester Sunday Herald.

MEETINGS.

Cincinnati, Ohio.

The Psychic Research Society meets every Sunday afternoon at Douglas Hall, northwest corner of 6th and Walnut streets, at 3 p. m. Admission free; strangers cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9½ A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

Boston Spiritual Temple Society, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; G. H. McGillis, Treasurer; O. L. Bockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 3½, and Wednesday evening social at 7½.

1031 WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society—Business meeting Friday at 4 p. m. Tea served at 6 p. m. Public meeting at 7:30 p. m. Spirits afternoon last Friday afternoon in each month. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Secretary, 23 Bromley Park, Boston Highlands.

Meetings at Twilight Hall, 789 Washington street corner of Hollis. Eben Cobb, Conductor.

The Ladies Industrial Union hold their meetings each Wednesday afternoon and evening at Twilight Hall, 789 Washington st., corner of Hollis. Circle at 4, supper at 6, musical and literary entertainment at 8 o'clock. All are welcome.

Mrs. Ida F. A. Whitlock, Pres.

EAGLE HALL, 618 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman

America Hall, 724 Washington street.—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 176 Tremont street Eliza J. Bennett.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

☞All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President.
J. F. Clark, Cor. Secretary, 89 Liberty St., N.Y.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2½ and 7½ p. m.

A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 38th street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 8.0 Spring Garden st, Lyceum, 2 1-2 p. m. J. Wood, Pres.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street between Front Street and Frankford Avenue. Circles and spiritual exercises 3 p. m. and 7 30 p. m Mrs T. J. Ambrosia, Trustee and Treasurer,—our mainstay of the Association—is always present, and Jacob Grupp, Philadelphia's best male medium, is very often present; office 1106 Fairmount Avenue. Mrs. L. Leidy, 1945 North 9th street, a member, does not forget us. J. Wallace, another member, is often with us. Mediums made welcome. Investigators and public cordially invited. T. J. AMBROSIA, President.

Keystone Spiritual Conference meets every Sunday at 2 1-2 p. m., at their hall N. E. corner 8 and Cottonhill sts. Wm. Rowbottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7 1-2 o clock at N. E corner 3rd and Girard Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children and the public cordially invited to attend FREE.

The School for Psychic Culture meets every Sunday at 2:30 p. m. at Memorial Hall, 170 Superior street. Public invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

North McGregor, Ia.

The North McGregor Society of Spiritualists meet every Sunday and Thursday evening. Geo. Palmer, President; Geo. Ramsey, Sec.

St. Paul, Minn.

The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. M. C. Tuttle, Sec. 327 East 8th street.

Watertown, N. Y.

The First Progressive Society hold Sunday meetings in their New Temple on Davis street Sunday afternoon at 2 30 and evenings, 7:30. Lectures, tests and psychometric readings.

Chicago, Ill.

Peoples' Spiritual Society meets at 93 S. Peoria st. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres., 220 W. Monroe street.

Martine's Hall, Ada street. Morning 10 45; evening 7 45. Mrs. Cora L. V. Richmond, speaker.

Spiritualists' South Side Society meets at 3 p. m. in P. U. S. of A. Hall, No. 144 Twenty-second street.

Progressive Spiritualist services at Bricklayers' Banner Hall, 93 South Peoria street, at 7.45 p. m.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free. Samuel Bogart, Pres.

The Brooklyn Spiritual Union holds public meetings every Sunday evening at Fraternity Rooms, Bedford avenue and South second street.

The Women's Spiritual Conference meet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, Pres.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No 6 Sixth street. J. H. McElroy, Pres. J. H. Lohmeyer, Sec.

Troy, N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kenman Building, corner Broadway and Third streets. Ladies Society and supper every Thursday

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Fourth and Fulton streets, (entrance on Fulton) every Sunday.


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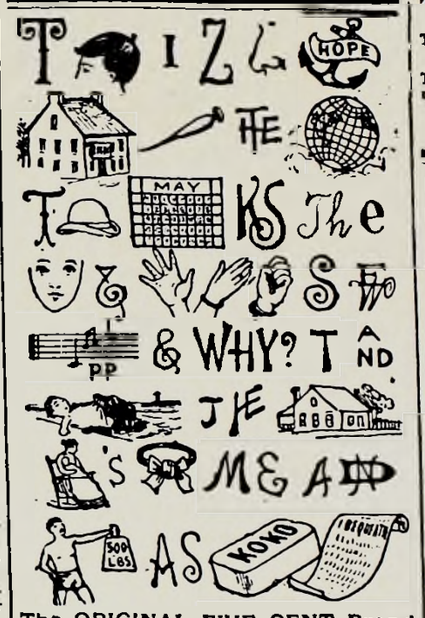
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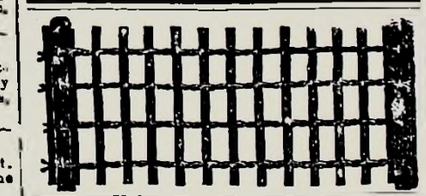
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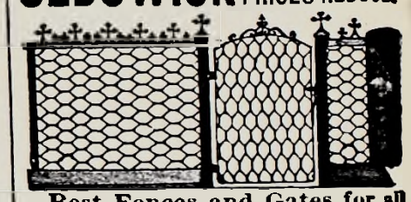
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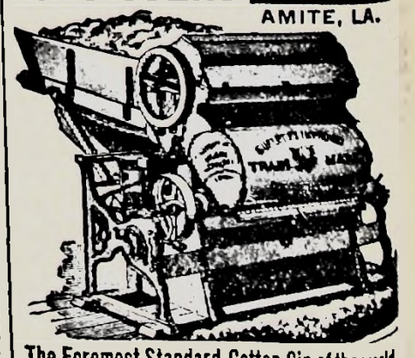

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Something to Pick.

How many bones in the human face?
Fourteen, when they're all in place.

How many bones in the human head?
Right, my child, as I've often said.

How many bones in the human ear?
Three in each, and help to hear.

How many bones in the human spine?
Twenty-six, like a climbing vine.

How many bones in the human chest?
Twenty-four ribs, and two of the rest.

How many bones in the shoulder blind?
Two in each—one before and behind.

How many bones in the human arm?
In each one, two in each forearm.

How many bones in the human wrist?
Right in each, if none are missed.

How many bones in the palm of the hand?
Five in each, with many a band.

How many bones in the fingers ten?
Twenty eight, and by joints they bend.

How many bones in the human hip?
One in each, like a dish they dip.

How many bones in the human thigh?
One in each, and deep they lie.

How many bones in the human knees?
One in each, the knee-pan, please.

How many bones in the ankle strong?
Seven in each, but none are long.

How many bones in the ball of the foot?
Five in each, as the palms were put.

How many bones in the toes half a score?
Twenty-eight, and there are no more.

And now altogether, these many bones fix,
And they count in the body two hundred and six.

And then we have the human mouth,
Of upper and under thirty two teeth.

And now and then have a bone, I should think,
That forms in a joint, or to fill up a chink.

A sesamoid bone, or a wormain, we call,
And now we may rest, for we've told them all.
—Medical Recorder.

Written for The Better Way

Companionship.

ALLIE LINDSAY LYNCH.

Close beside the little stone rests the image of a dog, showing they were mates in life and were not long parted by the change of death. In the morning little Fred, it was said, was "dead," and at night little Bright had closed his eyes to the light of earth.

Fred was stricken with croup and Bright sensed his danger and began to moan and refuse to eat, and, we believe, died of a broken heart twelve hours after his young playmate had passed to spirit life. Possibly Fred's spirit called and Bright heard and silently stole away to be again his pet dog. We believe dogs are often thus gifted with intuition and clairvoyance.

When Fred's body was arrayed for the casket and placed therein little doggie Bright was placed at his feet in the casket and buried thus. On the stone at the head of the grave was cut the two names and the verse:—

"Fred, though dead, has his playmate still,
While Bright has gone to guard him from the night;
Keeping him, as usual, ever in sight.
Thus it seems 'twas the good Lord's will."

This pretty little story for little boys was writ; it goes to teach that kindness wins affection, teaching the beautiful lesson of companionship for boys and their pets beyond the grave—

Where summer ever reigns supreme,
And affection never dies.

A True Bird Story.

"I once incurred a crow's displeasure, and I do not wish to do it again. There was a pandanus tree near my verandah, and in this a pair of crows determined to build. At first I offered no objections, but when the task was finished, the cock bird found his energies—aroused by the task of building—suddenly deprived of direction. He therefore occupied his leisure moments by digging with his strong beak at the pandanus shoots," says an Indian writer. "Now this was a piece of the most wanton mischief, and one which threatened the tree's life. I expostulated with the bird; he would desist from his work and listen with mock gravity and the moment I had finished, would dig out a fresh piece of the plant and throw it down to me.

"Then I gave my servant orders to remove the nest from the tree altogether. This was done, and the servant remained in favor, while I was visited with the most serious displeasure.

"Whenever I ventured into the garden, that crow would signal to his friends, and, in an instant, from 20 to 50 others would flock about me, making the most unpleasant remarks.

"If even I showed myself on the upper verandah, that offended bird would at once fly to its balustrade, and, stretching out his neck, would accuse me of every conceivable enormity, in such deep and sepulchral tones as went far toward making life miserable.

"This rancorous hatred was maintained for a long time, till, finding that his nest was not again molested, his wrath became appeased, and I was at liberty once more to walk into the garden."—St. Louis Globe-Democrat.

Around the Moon.

The colored circle around the moon, as seen when light, fleecy cirrus clouds are passing, is properly called a halo—when very close, a corona. It is caused by the refraction of the moon's light by very small particles or vesicles of water forming the clouds. In the high region in which these clouds float, the vesicles of water are sometimes in a frozen condition, and may take the various forms of minute snowflakes, and in this form may reflect the moon's light, giving rise to the white halo. To the various sizes of the water vesicles and the snowflakes is attributed the various sizes of the halos. A rainbow is always due to the combined refraction and reflection of the sun's or moon's light in falling drops of rain.—Once a Week.

Let boys be instructed in all the designs of nature and they will be improved in morals, and learn to love animals instead of throwing stones at them.—Oscar Wilde.

Put Down Your Hand.

Teacher—Benjamin, how many times must I tell you not to snap your fingers? Now put down your hand and keep still. I will hear what you have to say presently. (Five minutes later). Now, then, Benjamin, what is it that you want to say?

Benjamin—There was a man in the hall and I saw him take your umbrella.

To Lyceum Workers.

To the Editor of The Better Way.

A committee has been appointed by the Children's Progressive Lyceum, of Washington, D. C., to obtain information concerning Lyceums in the United States, particularly as to methods of structions or forms of exercises now in practice, and to devise means for their improvement, if possible. In furtherance of this purpose, and with a view to promoting closer fellowship among Lyceum workers, and possibly of establishing some form of co-operation, the committee has prepared a form of inquiry sheets to be sent to the secretary or conductor of each Lyceum, containing items of query, with blanks for name, location, date of organization, time and place of meeting, nature and order of exercises, manuals used, difficulties experienced, etc. The secretary of the committee, Mr. Geo M. Wood, U. S Geological Survey, Washington, D. C., will be glad to receive the names and addresses of secretaries or conductors of Lyceums, in order that copies of the circular of inquiry may be sent.

W.

Chinese Have no Nerves.

The North China Herald says the quality of "nerveless" distinguishes the Chinaman from the European. The Chinaman can write all day, work all day, stand in one position all day, weave, beat gold, carve ivory, do infinitely tedious jobs forever and ever, and discover no more signs of weariness and irritation than if he were a machine. This quality appears early in life. There are no restless, naughty boys in China; they are all appallingly good, and will plod away in school without recesses or recreation of any kind. The Chinaman can do without exercise of any kind; sport or play seems to him so much waste labor. He can sleep anywhere; amid rattling machinery, deafening uproar, squalling children and quarrelling adults. He can sleep on the ground, on the floor, on a bed, on a chair, in any position. It would be easy to raise in China an army of a million men, tested by competition—examination as to their capacity to go asleep across three wheelbarrows, head downward like a spider, their mouths wide open and a fly inside.

Written for The Better Way.

Advice to New Converts.

If anybody twits you about being a Spiritualist, tell him that your belief is at least founded on fact, while his own, if a Christian, is unproven; and, if a materialist, ask him to prove that spirits do not return. If he should then ask you to prove that they do return, say you will not to such as he, scoffers not being welcome. We advise this because new made Spiritualists often tell us that they are being twitted by their friends or acquaintances on account of their conversion or initiation into our "mysteries." If such do not want to partake of our feast, it is best to have no intercourse or controversy with them. Their day of sorrow will yet come, and then it will be your turn to crow—by becoming their teachers. In the meantime learn all you can of the science and philosophy of Spiritualism, while they are running into confusion and darkness—theoretically and theologically. The orthodox Christian may be quizzed about his creation fable, the whale story, and Elijah's ascent into heaven. The materialist may be asked how intelligence can be developed from inert matter if no intelligence exists in the cause; or, if effects must partake of their causes, where does the intelligence come from that exists in man. If intelligence existed anterior to man, it should exist after him; and if matter can individualize itself into a human being, intelligence should be able to do likewise.

Secular Thought reports that in the Province of Quebec recently, several hundred Bibles were piled up in front of one of the Catholic churches and burned in the presence of the congregation. "Agents of the Bible Society," it says, "had sold a large number of New Testaments to the members of the Catholic Church, who had been forbidden to receive them by the priest. Indignant at having been disobeyed, he went from house to house collecting the dangerous books until he had secured nearly three hundred, which, in order to strike terror into the hearts of his flock, he burned before their eyes."—Independent Pulpit.

Written for The Better Way.

The Fool's Lament.

B. F. OTHEM.

Why can't I think as others do?
And read or write like he or you?
You'll say, no doubt, I haven't the knack
Or worse than that, 'tis brains I lack.

Between brains or knack I care not which,
For I am happy, yes, and rich;
Not rich in money, but in health,
Which greater is than greatest wealth.

What though I cannot read nor write?
Should life to me be always night?
Then should be nature for the wise
And fools be born without their eyes.

Because a man should prove a fool,
Should people use him as a tool,
To carve perfection on their alms
And write "immortal" on their names.

Wisdom's a gift, and not a gain,
And with it reason makes all plain;
Wisdom, reason, twin brothers are,
Whose light outshines the brightest star.

With wisdom man is made to feel
The grandeur of earth and all things real;
Without it I'm of little use,
My efforts crowned with but abuse.

With reason man is made to solve
The mysteries which the earth involve;
Without it I'm worse than lost,
Like some frail craft on ocean tost.

They say the earth is like a ball,
That life in shape are planets all,
That each revolves in open air,
That gravitation holds them there.

But how they found this to be so
I sadly fear I'll never know;
For God saw fit that I should not,
And cursed be he who'd curse my lot.

San Bernardino, Cal.

The Liberal Hall Association of Spiritualists of this city, on their annual election for January, 1890, elected the following officers to serve during the ensuing year: President, Benj. G. Burdick; Vice-President, Mrs. Alta Bowen; Secretary, Nathan Barton.

On Sunday, February 23d, Prof. J. S. Loveland commenced a course of lectures. His first theme being Organization, and was replete with facts and suggestions calculated to advance and instruct all who had the rare opportunity of listening to his fine inspiration. He has only to be heard to be appreciated by all who believe in advanced thought on all the questions of the day, whose motto should be no compromise with bigotry and double dealing, who are prepared to carry the standard of our glorious philosophy into the strongholds of superstition and of usurped rights and privileges.

That eminent Unitarian Minister, Thomas Star King, who devoted the last years of a heroic life battling for the cause of liberty during the dark days of secession, once said in speaking of some of our weak kneed representatives in Congress, while reviewing their record from the platform, "If the trumpet gives an uncertain sound, who shall prepare for battle?"

I deem this quotation comes with telling force to those who stand upon our platforms for the battle of truth against error. No compromise, fellow workers in a grand cause; no half way measures will stand the test amidst the whirlpool of contending factions.

Greater than an army with banners are the mighty principles arraying themselves before the human mind in this crisis of the ages. Old errors must be met and combatted, and no quarters given to the enemies of free thought, whether in church or State. The age is waiting for the verdict, and the scales of justice are being poised for the work at the door of all who are living in this "grand and awful time."

We, on this side of the Rockies, send fraternal greeting to our standard bearers in the East, that we shall make a long pull, a strong pull, and a pull altogether, for the principles that underlie this grandest movement of the ages—Modern Spiritualism.

Nestling close by the sea is the promising colony of Summerland, hither on the coming anniversary will gather our people from the North and South to commemorate the advent of that "rap" that has been heard around the world, startling the old fossils with a potency commensurate with its wonderful mission to a suffering humanity, "Come over and help us," and see for yourselves the force and potency that are pursuing this work for the good of all who may join in the building up of a better order than the old has given for the conduct of life.

Fraternally thine,
MRS E P. THORNDYKE.

Clackamas, Ore.

After two weeks' delay your issue of the 11th of January came to hand, looking as bright and was as fully appreciated as though it had arrived on time. But the issue of the 18th is now over five days due. Deep snows on the plains between here and Chicago are supposed to be the cause of the delay. Yesterday ten tons of Eastern mail matter is said to have arrived in Portland. When this mass of papers and letters is fully assorted and sent to its destination we shall then probably receive all that is due us.

I am very well pleased with the matter contained in and the management of The Better Way, but would like to make a suggestion or two. Please give us the facts as they come under your notice of all the arrests of our mediums, why they were arrested and the results of their trials. Also the progress that is being made by sectarians to engraft the Christian religion on the government of the United States, thereby opening a door through which all may be compelled to bow to one form of religion.

Compared to what is going on in the East Spiritualism is at a low ebb in this country outside the city of Portland. In this city are located several good test and trance speaking mediums. Among the most prominent are Mrs. C. Cornelius, Mrs. J. Minor, Mrs. Carmon, Mrs. Caldwell, and I understand Mrs. Flora Brown has lately returned to the city from Chicago. These are active, honest mediums, and are doing good work for progress. In the country, at least throughout Williamette Valley, we have our private mediums and our private seances, reports of the doings of which seldom reach the public ear, some of which are quaint in their form, and may serve as a vein to show what future generations may more fully realize. I will illustrate:

Several years ago Elish Rigge, of Macksburg, while in a trance condition was controlled to speak in some foreign tongue, which he said was German, as he believed. He knowing nothing of German in his normal state. But the bystanders said it was all sham, and to test the question an evening was appointed for another effort of the kind, and a German invited to be present. The evening came, but not the German, and the nativity of the language left undecided. Several days after this, in the presence of the invited German, several of these parties were denouncing Rigge as a sham, when the German said: "I tell you vat it is, Rigge is no sham; he speaks good Shorman. I was hid in the corner of the fence and heard him."

Again, my daughter, Hattie, a girl of sixteen, was waiting on the table at the Cliff House in Oregon City last summer, when, after all the guests had retired from the table at the noon meal, an Indian came into the dining room exhibiting a dime in his hand and speaking in a language none there understood. Hattie being a trance medium, was controlled to answer the Indian, took the dime from his hand and set food upon the table, of which he ate heartily. She told me subsequently that normally she did not understand one word the Indian said, but to her inner consciousness every word he said was plainly understood, as well as the replies she involuntarily made to the same. The Indian wished to know how much dinner he could get there for his dime. I could give several other facts in this connection. But will suggest to mediums the probability of a slight lack of duty on their part on such occasions. I think it is often the case our spirit friends, through mediums, would speak to us on the street or on the roadway if the mediums would allow them to do so. Greet us as we greet each other. And why should they not do so? They are kindred and friends just the same.

What we want on this coast or in this State just now, is a good materializing medium. We have most every other phase of mediumship among us. But materialization is a thing most of us have only heard of. I think there are many here who would hail such a medium with delight.

WM. PHILLIPS.

San Francisco, Cal.

When I last wrote you, December 18, 1889, I thought sure I would drop you a few words at least every month, but here have two months gone by and I have not written a word. Please attribute a portion of my excuse to that fashionable visitor, La Grippe, who I am sorry to say is claiming too much of my time of late.

Spiritualism, here in this city, has been progressing pretty well, considering the rainy and disagreeable weather we have had all the time. The Society of Progressive Spiritualists, as I mentioned in my last, have been holding forth in the Metropolitan Temple with Charles Dawborn as speaker and Mrs. J. J. Whitney as test medium, and everything taken into account have held their audiences well.

On Sunday evening, January 5th, they had a wedding upon their rostrum. The couple were married by Mrs. J. J. Whitney, who is an ordained minister of our gospel. It passed of smoothly as in any orthodox church, and the local press spoke very finely of it. For one I am pleased to see any one independent enough to come out in so public a manner and stand by their convictions. It is a pity that there are not more of the same kind. Two parties have a child each; they have been trying for six weeks to have Mrs. Whitney christen them publicly at the temple, but every time the ceremony has been set down as a portion of the program, it has rained in torrents, and prudence has kept the children at their homes, and from the appearance of the weather to-day, I think they had better have it postponed until our settled summer weather is here. Mrs. Whitney herself has been confined to her room since last Thursday with La Grippe, and of course a portion of the audience at the temple were disappointed last evening. But what they lost there, another portion of the spiritual public enjoyed at a meeting held by Mrs. Elsie Reynolds in Washington Hall, where she held forth to give the phenomena of tests by herself, also Mrs. West, from the platform, and then she introduced Mrs. Lizzie Fulton, a slate-writing medium, who invited all who had slates to bring them to the rostrum, which they did, and it made quite a formidable pile. She obtained writing on two slates without touching them. One party was holding her slates in her lap, the other was upon the table; both recognised the names and subject matter upon their slates. A third slate was obtained by holding it jointly with the owner; it was written full, the subject matter he also recognised, as well as the names signed at the bottom. The party bringing and holding his own slates made a statement that he had never seen the medium before that evening, and had never had a sitting with any one for slate writing before, but seeing the advertisement to bring their own slates, he thought he would try it.

While the slate writing was progressing, Mrs. Reynolds announced that her guides were going to copy letters or whatever the people might have in their pockets, and advised them to lookout, and took her seat and commenced to write automatically and continued it until the slate writing was over, when she took up her writing and began to read, and it caused some merriment; for in almost every instance the control had selected strangers. They all acknowledged to having such letters, either with them or at home. One man's copy was of a memorandom of monies paid out.

The other public places where spiritual meetings are held in this city are at St. George's Hall, 909 Market street, where meetings are held at 11 a. m., 2 and 7:30 p. m., and St. Andrew's Hall, 111 Larkin street, where meetings are held on Wednesday evenings, and I find them all well attended, and I therefore judge they are each sowing seed in their own good way, and may they all take root and bring forth good fruit. I have found another nice cozy hall at 106 McAllister street, known as Mentaphysical Hall, where W. J. Colville holds forth Sundays at 11 a. m and 7:30 p. m. He always has a host of good things to say, but the public not used to him think he talks too long—one hour and a half. Many of them think they might stand one hour. At the same hall, 2 p. m. Sundays, a theosophical meeting is held, under the auspices of the Theosophical Society of this city. Many good thoughts are uttered there.

In a private way there are very fine meetings held at the residence of Mr. E. Morse, 621 O'Farrel St., every Wednesday evening, where the higher truths of Spiritualism are expounded by Cheelo, the familiar control of Mrs. Morse, and handles his subjects well, at least he did upon the two occasions I was so fortunate as to be present. This assembly room holds about forty and usually it is well filled.

Another lady, Mrs. D. P. Maxwell, some five months ago opened her parlors, 129 Taylor street, for a similar gathering and purposes, and those who have been attending regularly, enjoying it very much, besides learning many laws pertaining to our philosophy they had never dreamed of before, and I can observe a very much wider range of thought, and consequently more liberal than they dared to think of upon their first gathering. So you see it is not all in public places that our beautiful philosophy is taught. And then to demonstrate the truths of our philosophy we have many mediums before the public giving sittings and holding circles daily, that any one can learn of by perusing the advertisements in the Golden Gate, also the daily Chronicle and Examiner; and in addition to those there are very many private mediums who are doing excellent work. The materializing medium I spoke of in my last has been improving, and on three occasions that I was fortunate enough to be present, I saw some fine demonstrations in materializations and dematerializations outside the cabinet in the room. But what pleased me more was a fine form stepping outside the cabinet, entirely a different form from the medium, and taking the arm of a Mr. O—— that was present and use the other hand to pick fresh roses out of the atmosphere over their heads and hand them to different sitters present and on one obcasion I saw the form dematerialize with Mr. O—— holding her hands. Such manifestations to me shows an elevating thought of the spirit. I could write much more on this subject, but I see I have made this too long already.

Yours for the truth wherever found,
H. BEYERMAN.

Burns' Prayer.

If I am right, Thy strength impart
Still in the right to stay;
If I am wrong, O teach my heart
To find THE BETTER WAY.

Ugh!

Little drops of water,
Little grains of sand,
Make the grocer's business
The finest in the land. —Puck.

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Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."
Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:
I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supercede the latter when its superior merits become known.
A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," says:
"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little "power" is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."
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THE PHILOSOPHY OF NECESSITY.

Concluded from Page 1.

energy—how does he get it? He gets it by assimilation, by the force of magnetism, just as you get it—that force which he disperses; and when that time shall come when nature shall generate no more organism the man is dead. Some day the earth will be dead. Will the human soul die with the death of the planet? No; that soul which has gathered its energy from the physical state will make claim upon universal life of which the physical expression is but a part. Behind physical phenom ena stand the world of magnetic being, and what a field is that! An existence that is correlated to energy and to atomic nature, which builds a part. Oh! that I could make you vizualized; make you see nature in its magnetic elements. If I could make you see the magnetic world rushing in the interspace between the atomic spheres, then I could show you in this great and glorious light the energy to rule demonstrated. New apparent atoms and attributes and new persistent affinities. As higher and higher the human consciousness ascends new worlds and modes of being rise upon the view.

What a grand realization this! Man is a child who knows not his destiny. Oh, let me withdraw the word; he knows not the capabilities of the soul world. He stands upon the shore line of an endless chain, not a chain of being but a being's relations. The persistency of the entity. That is a doctrine that I want you to see. That this entity which has a capability of consciousness is an element, not a made up thing. If the soul were a made up thing it would be self-relative, it would be destructive, it would dissolve, it would die, it would cease to have any relational, persistent capability. But it is an entity, and consciousness is but one of its modes. Instinct is another mode, and instinct is necessity in its very mechanical relationship. So that this persistent relationship, being necessitarian in its nature, causes endless progress. How grand it is to understand or get even a glimpse of what I may call the eternally progressive existence and origin of personality. What an incongruous thought it would seem. It is not, when man rises to the contemplation of the great fact of the necessity of a thinking en tity.

I have to postulate this; I have to start universal being with an entity. Why? Because there cannot be expressed by the whole anything that is not expressed in the parts. If I put together ten thousand non-thinking atoms, I cannot get a thinking condition. I cannot get out of the cause what is not in it. I cannot get an effect but that it is involved in cause. I will have to put into nature a thinking atom, and that thinking atom is related to different modes of being in the plane of its existence, in the cycle of its being. Now I do not mean incarnation or reincarnation, but I mean natural relation in generation. That this development is a development of life phenomenally under certain conditions, which are as fixed in the sum of their parts as all the qualities of the atom itself. These doctrinal necessitarian views of the growth of the intellectual principle in nature serves to explain on an hypothesis the mystery of being. The different modes of consciousness.

By modes of consciousness I mean states of consciousness, a state of consciousness like this, for example. Human consciousness is a three dimensional consciousness, having length, bread h and thickness, that is, a form of consciousness three-fold. These are the nec essitarian, all the varied forms of sensa tion, and the instinctive—all the forms that you can know. But there is a nonconscious consciousness. That is, the whole of the soul is not in consciousness; there is more that is unconscious than than there is that is conscious. In this personality there lie capabilities of de velopment. The body or external con ditions are given—upon those external conditions given you have the organism—the product of the energy. It is crystallization, and this eternal personality of necessitarian crystallizations make the grain of sand on the shore, the starry world and the archangel.

Then if these be the great ideas which nature unfolds to human reason and spiritual consciousness, science must march in that direction. Science will go that way, science will find in due time, lying underneath the phenomena of nature the hypothesis of cause and effect, it ever will remain to the eye of consciousness the hypothesis that beyond the grave is a world where man eternally unfolds; he may get beyond the hypothesis and in the earlier grades of the spiritual world he may discard the objective sensation, capability, molecular rearrangement and form of expression—he may realize all this well. But there are higher states of consciousness that necessitate physical phenomena which never touch purely spiritual conscious states.

Here is the garden of the soul. The first initiate into the phenomena of conscious being. And standing thus, these doctrines become not only an incentive to progress, but a consolation in despair. You can stand upon a conscious atom when death comes with his little dart. If soul were not an entity, we ne'er would feel again the charm of reason, light or love. All would be o'er, eternal night would sit upon the world. The frozen sun of universal empire would be dead and useless, the earth with all its charms and greatness, would fade away from the realm of human consciousness, eternal night with blackness would sit on every grave.

But light has broken,
An angel from the spheres has spoken,
And told the den zens of life below
That life streams must onward flow.
That man who weeps one lost of late
Will find him gone before, to wait
Where reason's real is high,
And love unfolds no sigh.

A. WILLIS' SEANCES.

To the Editor of The Better Way.

On account of a report in the Cincinnati Enquirer a few days ago, accusing Mr. Willis, one of our local mediums, of practicing tricks in his spiritual manifestations, I took the liberty of calling at his residence on Wesley Avenue last Friday afternoon, to make some ar rangements to have him give a seance under conditions that would be conclusive of its being genuine. Shortly after my arrival two reporters from the Enquirer office were brought in by a mutual friend of Mr. Willis, and the reporters and I were asked to join them in a search for trap doors or secret passages, and as that report was published in last Sunday's Enquirer, I have thought it proper to use it as a part of my report, and is as follows:

'Feeling aggrieved at the statement of certain people that his seances we e frauds, designed for the purpose of deluding and defrauding people, Mr. Willis, the well known Spiritualistic medium, a few days since gave a public test to which a reporter of this paper was invited.

The medium resides in a handsome three-story stone house on Wesley Avenue, the large double parlors of which are utilized as the meeting place for the band of believers who meet at his residence. In the rear of the back pa lor the cabinet is erected. In consists merely of a black felt curtain hung on a portiere pole across the opening into a third room.

During the afternoon the reporter was shown over the house by several members of the circle, every door and closet being carefully examined. No trap doors were found or secret pas sages discovered, thus disproving the statement that such things existed. During a short seance in the afternoon several letters written on paper and slates were received from the other world, as Mr. Willis and those to whom they were addressed alleged. The spirit who did these things was introduced as John Morris, the control of the medium. There was a large tin trumpet, with the big end painted with a phos phorous mixture, rendering it luminous to a faint degree in the absolute darkness. This trumpet performed the most peculiar antics, whirling about in the air above the heads of those in the circle with a rapidity that was startling.

Coming to a standstill a voice was heard coming from it, which the medium announced as that of his spirit control, John Morris.

This disembodied gentleman deliver-ed somewhat of a lecture upon the harm that evil-minded persons had done to the cause of Spiritualism by their rash and untruthful statemente concerning those enlightened persons the mediums chosen by them, by which they communicated to their friends on the earthly plane. No materializations were apparent to the reporter, although several of those in the circle declared that they saw two spirit forms standing near the table. In the evening 35 persons were present, the sexes being nearly equally divided. The seance opened with the recitation of the Lord's Prayer by all present. The "Sweet By-and-By" and "Rock of Ages" were sung and the manifestations began. The trumpet swung around with Ed Waters as the controlling spirit within it. This ghost called each entire circle except the reporter by name, and was rewarded with a chorus of "Thank you, E l." He was joined in speaking by John Morris, who seemed highly ubi quitous, to say the least. Suddenly Morris materialized in a misty, hazy shape. The light to see him was from a peculiarly arranged box placed on the wall at the point of the circle near the ceiling. Inside was a candle, the front being covered with a sheet of thin white paper. Covering the paper was a sliding wooden lid, operated from the cabinet by means of a weighted string. Besides Morris, Clint Butts, the well-known Covington detective, came out and talked of a counterfeiting case. A little child who asked for "grandpa" next came upon the scene, disappearing as the old gentleman thus addressed attempted to embrace her. During these materializations popular airs were rendered by a large music box, the spirit of the husband of a young widow present being wafted out to a jingle of "The Heavy Dragoon" from Patience. Later in the evening appeared the spirit of Big Ben, an Indian warrior, who in life was eleven feet tall. An enthusiast, whose control he was, brought a beautiful head dress, made of gold bullion, lace and cock's feathers.

This, the spirit announced, was too small for him, although it was two inches too large for the reporter's rather sizable head. A package of letters, taken from an overcoat in the hall, were thrown through the curtain in a spot where there was no opening to be found. A woman's face also appeared for a brief instant. After these materializations in the circle, a number of those present were called into the cabinet to meet friends from the other shore. The reporter was among those summoned, being attended into the cabinet by Mr. Willis and a friend. Several spirits materialized before him, disappearing by sinking out of sight. One of these shadowy visitors announced that she was a friend of the reporter, but was not strong enough to give her name distinctly. She affectionately touched him on the forehead in token of blessing and passed away. During the trumpet tests the reporter was allowed to hold the instrument by the large end, Mr. Willis having the other or smaller end in his hands. The shade of Mr. Morris told him that he would be soon strong enough to have his friends come from the other world to visit him. The spirit of Benjamin Ricking from the cabinet sent greetings to his daughter-in law on the outside, but was unable to develop sufficiently to appear.

Mrs. L. R Maynard, a clairvoyant and developing medium, who was in the circle, arose under the influence of her control, Atlantic, an Indian ten feet in height, who did not appear. She spoke for nearly an hour on the beauties and the philosophy of Spiritualism, her remarks, interesting at first, growing so tedious that the spirits of Clint Butts and John Morris became so impolite as to pound on the trumpet and to laugh loudly. Mrs. Maynard sharply reproved them for making the noise, and proceeded to descant upon the deplorable spirit of rivalry and jealousy existing between mediums. A little spirit girl rendered a solo on the organ within the cabinet, and announced that she was Carrie Rogers, whose parents were outside.

After a manifestation by John Morris, the doxology was sung, and the lights were turned up. The cabinet was looked through, and no trace found of concealed spooks. This closed the meeting, which was pronounced by Spiritualists as an extremely interesting seance.

I would like like to add a few facts the reporter overlooked when making his report.

1. The distance from the two windows in the cabinet room to the ground is about 15 feet, and the only door in this room opens into a bath room, and there is no other way to get in or out of this bath room except one window, which is also about 15 feet from the ground. This door was carefully bolted before each seance.

2. That while I and a lady were in the cabinet room, a form in white came from no one knew where, and occupied the lady's chair for a moment and then vanished.

3. The little child spoken of as materializing and asking for "grandpa," when about to return to the cabinet was asked to try and go through the curtain, but in place of doing so went over the pole upon which the curtains are suspended, and I found this pole to be seven feet from the floor.

4. That while the reporter was holding the large end of the trumpet in his hand and Mr. Willis the small end, I called his attention to the vibration of the trumpet while John Morris was talking to him, and Mr. Willis, to show him that there was no hose or other attachment to the small end, turned the trumpet up so that we could all see it.

5. That while the organ solo was being played I called the attention of the circle to the fact that no one in the circle was missing.

I wish to say in conclusion that, while in the cabinet with Mr. Willis, a form announcing himself as John Morris, one of the controls, came from the middle of the cabinet and, after speaking to me a few words, went backward to the middle of the cabinet and faded away, while El Waters, the other control, at my request, went up and vanished before reaching the ceiling.

M. G. YOUMANS.

Sensitiveness.

To the Editor of The Better Way.

I clipped the following from THE BETTER WAY of 8th of March:

"One might as well call a sensitive lazy because he cannot endure holding his hand in the fire as to call him lazy because he revolts against soliciting trade as a drummer or commercial traveler does. It is simply impossible. The rebuffs which he meets and foreign influences with which he comes in contact in such journeys are almost as horrifying to bear as to expose one's raw flesh to the touch, at the same time having his vitality sapped by spirits attending the various classes of mortals in these journeys, that soon lead him to an early grave. Sensitives need indoor work and must not come in contact with too many people in a business or a social relation if their usefulness as mediums is to be preserved or their health kept intact for the benefit of their families or others dependent upon them for support."

I must say that this is as "true as the gospel," or more so. I do not claim to be, and am not, a medium in the ordinary acceptation of that term. But am sufficiently sensitive to be very much distressed by coming in contact with coarse, sensual, materialistic natures, as I was formerly obliged to do as a commercial traveler or drummer. I see the great difference between my former and my present situation, and am exceedingly thankful that I am as pleasantly situated as I am in Boston. I do no soliciting for trade as I formerly had to do. I see many excellent things in your paper, and think you are doing noble service in the cause of Spiritualism. Sincerely yours,

W. H. SMITH.

Muskegon, Mich.

See ad in ar other column.

The Medical Law.

The old doctors have obtained a law giving them a monopoly of caring for the sick; if they had not, their business would have been gone. Read the following:

ANOTHER MIRACLE.

Dr. A. B. Dobson, Maquoketa, Iowa: —My dear friend:—I deem it not only a pleasure, but a duty that I owe, not to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883, my nervous system became very much affected, so that I was unable to sleep.

This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers and also affecting the mental; in fact the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines, and consulting the best med cal ability in Michigan and Northern Minnesota, but of no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1st, having received little or no benefit from my journey.

Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until about November 25 h when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advertising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25th. On the 27th I slept some, but from the latter date up to and including December 4th, I did not sleep, all told, twenty minutes, of which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first medicine, December 5 h, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the ex reme, as it had baffled the skill of the most eminent physicians in different parts of the country. I commenced your treatment on December 5th, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in 20 years and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health. Very respectfully,

SAMUEL MAFFETT.

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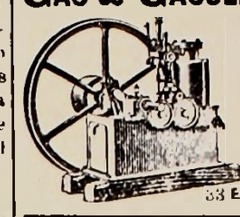
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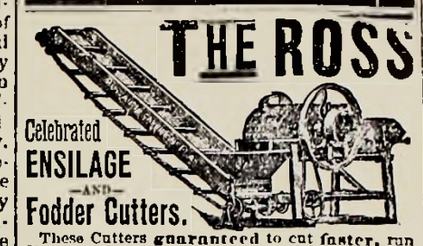
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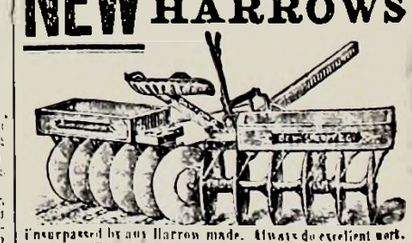
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